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THE CHURCH PORCH,

BY

GEORGE HERBERT;

WITH NOTES;

AND A SELECTION OF LATIN HYMNS

FOR

SUNDAY USE IN UPPER FORMS,

EDITED BY

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TO THE HOLY MEMORY

OF

JOHN KEBLE

AND

JOHN BRANTHWAITE,

THIS ATTEMPT

FIRST MADE IN CONCERT WITH THEM,

TO ILLUSTRATE AN AUTHOR DEAR TO BOTH,

IS NOW DEDICATED

IN GRATEFUL RECOLLECTION OF THEIR APPROVAL,

AND

IN SAD CONSCIOUSNESS OF THE LOSS WHICH THEIR DEPARTURE

HAS SEEMED TO BRING

TO THIS,

AS WELL AS TO MANY NOBLER EFFORTS FOR GOOD.

PREFACE.

THE notes which accompany this edition of the *Church Porch* have been compiled to facilitate the adoption of the book in upper Sunday classes in Schools. Most masters have felt a want of variety to be one great obstacle to the usefulness of Sunday teaching. How far the beaten round of Greek Testament, Epistles, Gospels and Collects, or the Church Catechism, which generally make up the Sunday curriculum, really subserves to Religious Education is a question that must have often presented itself to the Religious Instructor.

The *Church Porch*, if well learned in youth, ought to prove a valuable treasury of precept in manhood. The plainness of its morality, which forcibly insists on direct positive duties and on a sober common sense regard to the facts of human nature and the claims of Society, and the higher spiritual relations between man and God, which are not less distinctly and uniformly recognised as the basis and end of action, combine to

render it a manual, likely to prove useful in correcting or anticipating some of the more serious social and intellectual errors of our time.

The collection of Latin Hymns, taken chiefly from the Sarum and Roman Breviaries, sometimes adapted from both, may be used for further variety of Sunday Lessons, either for reading and translating, or for recitation. Now that people are growing so well acquainted with the Hymns of the Church through the medium of popular English hymnals, it will be of interest to see in their antient forms, many that are already familiar in a modern dress. I gladly avail myself of this opportunity to tender my thanks to J. C. Rowlatt, Esq., of Oriel College, to whom I am indebted for a transcript of the MS. notes on the *Church Porch* in the Bodleian Library.

THE COLLEGE, HURSTPIERPOINT,
5th Sunday after Trinity, 1867.

ADVERTISEMENT.

THE *Church Porch* is the introduction to GEORGE HERBERT'S poem entitled *The Temple*, first printed in 1633, since when it has been ever prized in the Church of England as a treasury of devotional thought. It is a work commended by the critic as that "of a true poet," valued by the humourist for its wit, and by the philosopher for its shrewd knowledge of human nature. While praised by nonconformists, like Baxter, as "next to the Scripture poems," it is above all precious to the dutiful and affectionate sons of the Church. GEORGE HERBERT of noble family, after having been fellow of Trinity College, Cambridge, and Public Orator in that University, held the poor vicarage of Bemerton, near Salisbury, where he died and was buried in the year 1632.

THE CHURCH PORCH.

PERIRRHANTERIUM.[1]

I.

Invitation to the Reader.

THOU, whose sweet youth and early hopes enhance
Thy rate[2] and price, and mark thee for a treasure,
Hearken unto a verser,[3] who may chance
Rhyme thee to good, and make a bait of pleasure.[4]
A verse may find him, who a sermon flies,
And turn delight[5] into a sacrifice.

1. A Greek word for an instrument for sprinkling holy water. There is no exact English for such an utensil; we might call it a sprinkling-brush. In earlier times, till superstition overlaid the original meaning of the rite—and caused its disuse at the Reformation, a stoup or bowl of holy water was placed at the entrance of Churches to remind those who used it that the worshipper should be careful to have his "conscience sprinkled from dead works" in order "to serve the living God." So this introduction, sprinkling in no very connected way "a handful of advice," teaches purity of moral life as a preparation for the spiritual truth to be unfolded in the subsequent poem; thus the first words of the *Temple* after this introduction are

> "Thou, whom the former precepts have
> *Sprinkled*, and taught how to behave
> Thyself in Church, etc."

2. *Rate, i.e.* value. 3. *Verser*, the more simple form of the word used in Herbert's time, which afterwards became *versificator*, and is now *versifier*. 4. *Bait of pleasure*; Cicero de Senect. xiii. says "divine Plato escam malorum appellat voluptatem;" here Herbert would use pleasure to allure to good. 5. *Delight—sacrifice*—a paradox, because sacrifice requires pain and denial, which are opposite to delight. Youth like poetry, dislike sermons; our author offers them through the medium of verse, what is pleasant in the former, useful in the latter.

II.

i. Chastity.

Beware of lust; it doth pollute and foul
Whom God in Baptism wash'd with His own blood.
It blots the lesson written in thy soul;[6]
The holy lines cannot be understood.
How dare those eyes upon a Bible look,
Much less toward God, whose lust is all their book!

III.

Wholly abstain, or wed. Thy bounteous Lord
Allows thee choice of paths: take no by-ways;
But gladly welcome what He doth afford;
Not grudging, that thy lust hath bounds and stays.
Continence hath his joy; weigh both, and so
If rottenness[7] have more, let Heaven go.

IV.

[8] If God had laid all common, certainly
Man would have been the encloser: but since now

6. *i.e.* by the Bible and by conscience. Lust will overpower everything; "though to a radiant angel linked Will sate itself in a celestial bed And prey on garbage," Hamlet act i, sc. v. "When lust hath conceived, it bringeth forth sin." S. James i, 15. So our author here regards it as the mother of vice.

7. "A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones." Proverbs xii, 5.

8. This illustration of man's perversity is from the difference between common land and enclosed land. If God had allowed free indulgence of appetite, men would have laid restrictions on this liberty. Now being allowed indulgence only within bounds, we break those bounds, and forget that there is a law of trespass against those who go on private ground. Solomon advises to the same point by a like figure: "Drink waters out of thine own cistern, and running waters out of thine own well." Prov. v. 15.

God hath impaled[9] us, on the contrary
Man breaks the fence, and every ground will plough.
O what were man, might he himself misplace!
Sure to be cross[10] he would shift feet and face.

V.

ii. Temperance.

Drink not the third[11] glass, which thou canst not tame
When once it is within thee; (but before
Mayst rule it, as thou list[12];) and pour the shame,
Which it would pour on thee, upon the floor.
It is most just to throw that on the ground,
Which would throw me there, if I keep the round.[13]

VI.

He that is drunken may his mother kill[14]
Big with his sister: he hath lost the reins,

9. *impaled*, in Herbert's time was used for fencing in with palings, rather than as now for putting to death by fixing on a stake. 10. *To be cross*; *i.e.* contrary, compare stanza lxvi.

11. The third glass is put for any cup that will cause excess. "Every *inordinate* cup is unblessed, and the ingredient is a devil." Othello act ii, sc. 3. Elsewhere in the same play, Shakespeare tells us what was our countrymen's repute. "In England they are most potent in potting. Your Dane, your German, your swag-bellied Hollander are nothing to your Englishman." 12. *i.e.*, mayst list. 13. *i.e.*, keep passing the bottle round. To what excess the fashion of drinking must have then prevailed, may be seen in quotations given from contemporary authors in *Chamber's Day Book*, Nov. 1, and in an extract from Heywood's Philocothonista, in *Brande's Popular Antiquities* vol. ii, p. 377. Even King Charles II. issued a proclamation against these excesses. It is recorded that "he that first invented the use of drinking healths, had his brains beat out with a pottle-pot."

14. Some such brutalities are related by historians of Cambyses and of Nero. Allusion may be made to the story of a youth whom Satan tempted to kill his mother. The horrible proposal was indignantly resented. Then Satan tempted him to kill

Is outlaw'd by himself; all kind of ill[15]
Did with his liquor slide into his veins.
The drunkard forfeits Man, and doth divest[16]
All worldly[17] right, save what he hath by beast.[18]

VII.

Shall I, to please another's wine-sprung[19] mind,
Lose all mine own? God hath given me a measure
Short of his can,[20] and body; must I find
A pain in that, wherein he finds a pleasure?
Stay at the third glass if thou lose thy hold,
Then thou art modest,[21] and the wine grows bold.

VIII.

If reason move not Gallants, quit the room;
(All in a shipwreck shift their several way)

his sister, which was likewise spurned; next he tempted him with drunkenness, and the youth yielded as to what he thought a venial offence, and he came home mad-drunk, and in his fury killed his mother, then with child of a daughter. Ryley's Notes. 1745. 15. For examples Noah, Lot, Nabal, Amnon, Belshazzar, Holofernes, Cambyses, Philip, Alexander. 16. *Divest* here used like a Latin verbum exuendi with a second accusative. We now say divest *of*. 17. *All worldly right i.e.* all right in the world, every privilege on earth. 18. So poor Cassio confesses of himself, "O! I have lost my reputation. I have lost the immortal part of myself, and what remains is bestial."

19. So in semi-slang a tipsy man is said to be "sprung;" so a bat that is not sound; or a ship springs a leak, and lets in the water. 20. *his can i.e.* the wine-sprung man's. 21. Moral excellence requires due consideration of time, place, and person. Virtue out of season is not virtue. Modesty, admirable at one time, may be cowardice at another. The timidity which dares not resist, and is here called modesty, should give place to a firm boldness before "the devil drunkenness."

Let not a common ruin thee intomb:
Be not a beast in courtesy, but stay,
Stay at the third cup, or forego the place.
Wine above all things doth God's stamp deface.[22]

IX.

Yet, if thou sin in wine or wantonness,
Boast not thereof; nor make thy shame thy glory.[23]
Frailty gets pardon by submissiveness;[24]
But he that boasts, shuts that out of his story.
He makes flat war with God, and doth defy
With his poor clod of earth the spacious sky.

X.

iii. Evil Speaking.

Take not His Name, Who made thy mouth, in vain:
It gets thee nothing, and hath no excuse.
Lust and wine plead a pleasure, avarice gain:
But the cheap[25] swearer through his open sluice
Lets his soul run for nought, as little fearing:[26]
Were I an Epicure,[27] I could bate swearing.

22. Because it destroys the reasonable part of man, wherein he is "in the image of God."

23. "Whose god is their belly, whose glory is in their shame." Philip. iii. 19. 24. So Cassio reproaching himself in shame "*I* drunk!" is comforted by the plea of common frailty; "You or any man living may be drunk at some time, man." But higher than any such worldly apology is the thought of the love of our Heavenly Father, who, when his prodigal son is yet a great way off, has compassion on him when he is returning in penitent submissiveness.

25. *cheap* in the sense of common, careless, easy, worthless, vile; compare stanza xii. 26. *i.e.* having no reverence. 27. *An Epicure* for Epicurean *i.e.* one who makes self-pleasing the rule of life; or it may here be used only for a luxurious man; as in Macbeth: "then fly false thanes and mingle with the English epicures."

XI.

When thou dost tell another's jest, therein
Omit the oaths; which true wit cannot need:
Pick out of tales the mirth, but not the sin.
He pares his apple that will cleanly feed.
Play not away the virtue of that Name,[28]
Which is thy best stake, when griefs make thee tame.

XII.

The cheapest[29] sins most dearly[30] punish'd are;
Because to shun them is so cheap;
For we have wit to mark them, and to spare.[31]
O crumble not away thy soul's fair heap.[32]
If thou wilt die, the gates of hell are broad:
Pride and full sins have made the way a road.

XIII.

Lying. Lie not; but let thy heart be true to God,
Thy mouth to it,[33] thy actions to them both:

28. The poet would say that the virtue or power of God's Name is a trump card, a stake not to be played away, but to be held in the hand to win against all the sorrows and temptations of life. It is in the hour of grief that God's name rightly used in prayer will turn all to *triumphs*, or *trumps*, for the two words are the same.

29. *cheapest*, see note 25. 30. *dearly*, opposed to cheapest; meaning "at the highest rate," as we say "to pay dearly for an error;" compare such expressions as "my dearest foe," "my father hated his father dearly," and "shall it not grieve thee dearer than thy death." Shakespeare. 31. *i.e.* wit enough and to spare. 32. *i.e. ex granis acervus:* do not by repeated little sins wear away the accumulation of grace in the soul. If a man is bent on ruin, he can secure it by some one great crime. The road to ruin is no bye-way; it has been widened and made the "broad road" by the many full-blown sins that have travelled over it to destruction.

33. When the heart is true to God, there needs no check upon

Cowards tell lies,[34] and those that fear the rod;
The stormy working soul spits lies and froth.[35]
Dare to be true. Nothing can need a lie:
A fault, which needs it most grows two thereby.

XIV.

v. Indolence.

Fly idleness, which yet thou canst not fly[36]
By dressing, mistressing,[37] and complement.
If those take up thy day, the sun will cry
Against thee; for his light was only lent.[38]
God gave thy soul brave wings;[39] put not those feathers
Into a bed, to sleep out all ill weathers.

its utterance; but when untrue to God, its bad thoughts must still be repressed in silence. Yet how often this makes us feel hypocrites. A heart true to God is the cure for hypocrisy. 34. "The great violation of the point of honour from man to man is giving the lie. . . . The reason perhaps may be because no other vice implies a want of courage so much as telling a lie; and therefore telling a man he lies, is touching him in the most sensible part of honour, and indirectly calling him a coward." Spectator 99. 35. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isaiah lvii, 20.

36. Occupation is not work. Employment in vanity is only idleness. 37. *Mistressing, i.e.* waiting upon ladies, flirting: *complement* in this sense we now write *compliment.* The whole line is a quotation from his dear friend and brother poet, Dr. Donne, Dean of S. Paul's.

"As if their day were only to be spent,
In dressing, mistressing and complement."

38. *lent i.e.* not given to us to do as we like with as our own. 39. *i.e.* the affections and emotions and instincts, which would naturally be active.

XV.

Art thou a Magistrate?[40] then be severe:
If studious,[41] copy fair what time hath blurr'd;
Redeem truth from his jaws: if Soldier,
Chase[42] brave employments with a naked sword
Throughout the world. Fool not;[43] for all may have,
If they dare try, a glorious life, or grave.

XVI.

O England! full of sin, but most of sloth,
Spit out thy phlegm, and fill thy breast with glory:
Thy gentry bleats, as if thy native cloth[44]
Transfused a sheepishness into thy story:
Not that they all are so;[45] but that most
Are gone to grass, and in the pasture lost.[46]

40. So Shakespeare's justice is "with eye severe," but "severus non sævus." 41. The student's end is Truth. 42. *Chase i.e.* pursue. The soldier is aptly warned against idleness, as in peace that honourable profession is specially beset by this temptation. 43. *Fool not*, etc., this advice and what follows apply equally to magistrate, student and soldier.

44. English wool has ever been famous. In 1613 one John May writing of woollen clothing says of England, "No kingdom can speak so happily of this Benefit as this Realme. The Quantitie so much as serveth all nations in the World, and the Qualitie so good, as it is chiefly desired of all." 45. Sir Henry Wotton, Lord Falkland, John Hampden are examples. 46. This means that the gentry were absorbed in their farms. To the same end asks the son of Sirach, "How can he get wisdom that holdeth the plough, and glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks." Ecclus. xxxviii, 25.

XVII.

This loss springs chiefly from our education.
Some till their ground, but let weeds check their son:
Some mark a partridge, never their child's fashion:
Some ship them over,[47] and the thing is done.
Study this art,[48] make it thy great design;
And if God's image move thee not, let thine.[49]

XVIII.

Some great estates provide, but do not breed[50]
A mastering mind; so both are lost thereby:
Or else they breed them[51] tender, make them need
All that they leave: this is flat poverty.
For he that needs[52] five thousand pounds to live
Is full as poor as he, that needs but five.

47. *i.e.* Send them abroad to see the world. Cowper ironically tells "How much a dunce that has been sent to roam Excels a dunce that has been kept at home;" and a German proverb has it thus; "A gosling flew over the Rhine and came home a goose." The following story is from Dean Ramsay's Reminiscences. A laird's eldest son was rather a simpleton. Laird says, "I am going to send the young laird abroad." "What for?" asks the tenant; answered, "To see the world;" tenant replies, "But lordsake, laird, *will no the world see him.* See Spectator 364, where Philip Homebred amusingly exposes the absurdity of the abuses of travel in place of education. 48. *i.e.* of education. 49. If thy child does not excite thy reverent care, as being created in the image of God, regard it at least as being thine image, its parent's.

50. *i.e.* bring up, train; as we say well-bred, ill-bred, of manners. 51. *them*, the sense, not the grammar, must explain this; *them* refers to children implied; and so it does in the next clause, while *they* in following line refers to parents. 52. not *has*, but *needs*. The man whose necessities require £5000 per annum is as poor as he whose necessities are met by £5 per ann.; compare the last line of stanza xix.

XIX.

The way to make thy son rich, is to fill
His mind with rest,[53] before his trunk with riches:
For wealth without contentment, climbs a hill,
To feel those tempests, which fly over ditches,[54]
But if thy son can make ten pound his measure,
Then all thou addest may be called his treasure.

XX.

ii. Constancy. When thou dost purpose ought, (within thy power)
Be sure to do it, though it be but small:
Constancy knits the bones, and makes us stour[55]
When wanton pleasure beckons us to thrall.[56]
Who breaks his own bond, forfeiteth himself:
What nature made a ship, he makes a shelf.[57]

53. Crede quod habes et habes.

54. Sæpius ventis agitatur ingens
Pinus; et celsæ graviore casu
Decidunt turres, feriuntque summos
Fulgura montes.
Horace Od. II. x, 9.

And often, to our comfort, shall we find
The sharded-beetle is a safer hold
Than is the full-wing'd eagle.
Cymbeline act iii, sc. 3.

55. There is an obsolete substantive used by Spenser thus written, signifying attack or incursion; and Ascham uses a comparative "stoorer," in the sense of more austere or harder. Halliwell in his Dictionary of Archaisms and Provincialisms quotes from Palsgrave, tutor to Princess Mary, daughter of Henry VIII., and author of the first French Grammar written in English the following: "stoure, rude as coarse cloth is, *gros*." The same old author has "stoure of conversacyon, *estourdy*," both which examples fit in with the text, as meaning severe, stiff, inflexible. The MS in the Bodleian reads "sowre," which is an intelligible but unnecessary alteration. 56. *Thrall* occurs as an adjective in the sense of súbject; as a verb, to subjéct; and as a sub-

XXI.

viii. Sincerity.

Do all things like a man, not sneakingly:
Think the king[58] sees thee still; for his King does.[59]
Simpering is but a lay-hypocrisy:[60]
Give it a corner, and the clue undoes;[61]
Who fears to do ill, sets himself to task:[62]
Who fears to do well, sure should wear a mask.[63]

stantive, a subject, and also as here subjection or slavery, or as we should now say, thraldom Thus in Chapman's Homer:

"Her men took land
And first brought forth Ulysses, bed and all
Thar richly furnisht it: he still in thrall
Of all subduing sleep."

And also Hudibras:

"And laid about him till his nose
From thrall of ring and cord broke loose."

57. This line is very obscure. Perhaps it means, the impulse which first made you form your resolution was as a ship to transport you on the voyage of life towards the haven of rest; but by giving up the resolution, you have wasted an energy; you make no progress, but have shelved yourself and there remain. The shelf as of rocks may be referred to here as that on which the ship is wrecked.

58. *i.e.* any superior. 59. Colossians iv. 1, "Knowing that ye also have a Master in Heaven." 60. *Simpering* means smiling, especially in a false or foolish way. Smiles of pretended friendship are in the layman the hypocrisy that pretended holiness is in the clerk. 61. *i.e.* Let this pretence have but a corner in your character, and all your moral conduct falls into a mass of indirect perplexity, as when a clue or skein of thread comes undone and lies in a mass of entanglement. 62. *i.e.* he searches into his motives, and judges his actions. 63. If a man is afraid to do good, better than not to do it, let him wear a mask and hide himself, as Nicodemus came by night; or even as Naaman received an implied sanction for worshipping in the house of Rimmon. The higher rule of the Gospel is "Let your light so shine before men," etc.

XXII.

x. Gluttony. Look to thy mouth:[64] diseases enter there.[65]
Thou hast two sconces,[66] if thy stomach call;
Carve or discourse; do not a famine fear.
Who carves is kind to two;[67] who talks, to all.
Look on meat, think it dirt, then eat a bit;
And say withal, Earth to earth[68] I commit.

XXIII.

Slight those who say amidst their sickly healths,[69]
Thou livest by rule. What doth not so but man?
Houses are built by rule, and commonwealths.
Entice the trusty sun, if that you can,
From his ecliptic line; beckon the sky.
Who lives by rule then, keeps good company.

64. Proverbs xxiii, 2. 65. *i.e.* by bad air or by excessive or unwholesome food. 66. Sconce is a word chiefly heard in the University, meaning a fine for any impropriety or irregularity at meals in Hall. Herbert fitly uses it here; if you are disposed to be greedy, you can impose upon yourself two penalties or sconces; you can carve for others, or talk to them; and you need not fear that meanwhile all the food will be gone. 67. *i.e.* probably, to the host who would otherwise have to carve, and to himself by helping himself. 68. We were made of the dust of the earth, and the first man was called Adam, *i.e.* red earth, and our food is all from the earth: "as for the earth, out of it cometh bread." Besides, "unto dust shall we return," and the thought of the end, as suggested by these words from the Burial Office, may restrain appetite.

69. *i.e.* Never mind those who deride your regularity of life, while their own ill health is the result of their irregularities.

XXIV.

x. Self-discipline.

Who keeps no guard upon himself, is slack,
And rots to nothing at the next great thaw.[70]
Man is a shop of rules, a well-truss'd pack,
Whose every parcel underwrites a law,[71]
Lose[72] not thyself, nor give thy humours way:
God gave them to thee under lock and key.

XXV.

By all means use sometimes to be alone,[73]
Salute thyself: see what thy soul doth wear,[74]

70. As soon as the tight hold of circumstances, which like frost keep a man from falling away, is relaxed, he drops to pieces under the influence of temptation, as ice in a thaw. We call a man who acts under no self-restraint, *dissolute;* that is, one who has melted away. 71. Man is made up of a series of qualities, a variety of faculties, each to be used for its own end under its own rule; as in a shop each parcel of goods might have the name of its contents written under a rule directing their use. *Underwriting* is when one name is written under another, and so is applied to the form of insuring ships at Lloyd's. In this passage it is used only in its precise, etymological sense. 72. The Bodleian MS reads *loose*, which suits the context better.

73. "Whosoever is delighted in solitude, is either a wild beast or a god. For it is most true that a natural and secret hatred and aversation towards society, in any man, hath somewhat of the savage beast; but it is most untrue, that it should have any character at all of the divine nature, except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester a man's self for a higher conversation: such as is found to have been falsely and feignedly in some of the heathen, as Epimenides the Candian, Numa the Roman, Empedocles the Sicilian, and Apollonius of Tyana; and truly and really in divers of the ancient hermits and holy fathers of the church." Bacon's Essays, xxviii. 74. The graces and the virtues are the garments of the soul, the wedding garments of the parable. As folks take so much care of their wardrobes, so let them look as carefully to the repairs and

Dare to look in thy chest; for 'tis thine own:
And tumble up and down what thou find'st there,
Who cannot rest, till he good fellows find,[75]
He breaks up house, turns out of doors his mind.

XXVI.

xi. Thrift and Indebtedness.

Be thrifty but not covetous: therefore give
Thy need, thine honour,[76] and thy friend his due.
Never was scraper brave man. Get to live;
Then live and use it:[77] else, it is not true
That thou hast gotten. Surely use alone
Makes money not a contemptible stone.

XXVII.

Never exceed thy income. Youth may make
Even with the year: but age, if it will hit,

good order of their spiritual attire. 75. The man who has no resources in his own society, is like a man who is always changing homes. He is a stranger under his own roof; he does not know his own thoughts; but the mind which would have furnished him with thought and pleasure had he been calm and dwelt with self-knowledge is turned out of doors.

76. Spend on thine honour what is due; *i.e.* live according to the condition of life in which God has placed you; and give also proportionately to your honour, as did Araunah and David also. 2 Sam. xxiv, 23-4. Lord Bacon says, "Riches are for spending; and spending for honour and good actions." Essays xxviii. 77. *use it, i.e.* turn it to account by good deeds; not hide it in a napkin, nor necessarily spend it at will.

Shoots a bow short, and lessens still his stake,
As the day lessens, and his life with it.
Thy children, kindred, friends upon thee call;
Before thy journey[78] fairly part with all.

XXVIII.

Yet in thy thriving still misdoubt some evil;
Lest gaining gain on thee, and make thee dim
To all things else. Wealth is the conjuror's devil;
Whom when he thinks he hath, the devil hath him.[79]
Gold thou mayst safely touch, but if it stick
Unto thy hands, it woundeth to the quick.

XXIX.

What skills it,[80] if a bag of stones or gold
About thy neck do drown thee? raise thy head;
Take stars for money;[81] stars not to be told
By any art, yet to be purchased.
None is so wasteful as the scraping dame:
She loseth three for one, her soul, rest, fame.[82]

78. *i.e.* the last journey, "from whence no traveller returns;" "before thou go hence and be no more seen."

79. There have been many legends besides those of Simon Magus and Dr. Faustus, of conjurors pretending to supernatural powers, being carried away by the evil spirit they conjured with. Something such was the fate of the sons of Sceva. Acts xix, 14.

80. *i.e.* what difference does it make? *To skill* was originally to distinguish, and so the skill of discrimination came to be the word for excellent practise in any art. The artist or the artificer who can best discriminate between perfection and imperfection is likely to be the most skilful in his art or craft. 81. *i.e.* count the

XXX.

By no means run in debt: take thine own measure.[83]
Who cannot live on twenty pounds a year
Cannot on forty:[84] he's a man of pleasure,

stars, not your coins. The righteous are "to shine as stars;" and though they may be more numerous than we can count or "*tell*," yet can we purchase them in obedience to the gospel by a right use of earthly goods. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." S. Luke xii, 33. 82. There is no greater waste than a ruinous investment. The scraping dame, who has failed to provide for the next world, finds her investments here fail, and with loss of earthly goods, such as rest and reputation, goes also the safety of her soul.

83. *i.e.* determine at what rate you will live within your income. 84. You may allow here for difference in value of money. Another poet's village parson was "passing rich on forty pounds a year." What Herbert means is, if you cannot make your income keep you, it is because your habits are extravagant, and additions to income would only be material for extravagance. Lord Bacon says, "Certainly if a man will keep but even of hand, his ordinary expenses ought to be but to the half of his receipts; and if he think to wax rich, but to the third part." Mr. Gladstone on July 6, 1867 thus spoke: "There are two kinds of wealth in this world, and two kinds of poverty. There is the wealth and the poverty which are absolute, and which are measured by the amount of money or money's worth. There is also the wealth and the poverty which are relative, and which are not measured by the mere amount of money or money's worth that is possessed, but by the relation that the money or the money's worth bears to the views and character and habits of the possessor. In consequence of this you will often find a man who uses small means wisely, not unprepared to confess that he is rich; and conversely you will find a man whose great means are outstripped by the still greater greediness of his desires, complain of poverty even while he is rolling in abundance. The great thing that is required is this — not what the condition of each man shall be, but that each man shall be master of his own condition." A learned Hindoo was asked the other day to assist a government official in Calcutta in a new translation of the Arabian Nights. The Eastern Sage counted such work beneath his dignity and declined. The official reminded him of his opportunities of serving him at court. "What can you do for a man who has £100 a year, and

A kind of thing that's for itself too dear.
The curious unthrift[85] makes his clothes too wide,[86]
And spares himself, but would his tailor chide.

XXXI.

Spend not on hopes.[87] They that by pleading clothes *xii. Dress.*
Do fortunes seek, when worth and service fail,
Would have their tale believed for their oaths,
And are like empty vessels under sail.
Old courtiers know this: therefore set out so,
As all the day thou mayst hold out to go.

XXXII.

In clothes, cheap handsomeness doth bear the bell,[88]
Wisdom's a trimmer thing than shop e'er gave,

lives on £50?" was his reply. 85. *Curious unthrift, i.e.* the prodigal who wastes his money on curious and fanciful objects. Unthrift is used substantively in Richard ii, act ii, scene 3, where Bolingbroke speaks of "upstart unthrifts." In Timon of Athens act iv, scene 3, we have it adjectively; "What man didst thou ever know unthrift?" and in the Merchant we have "an unthrift love." Dryden uses it of the Prodigal:

"Then poor and naked come,
Thy father will receive his unthrift home,
And thy blest Saviour's blood discharge the mighty sum."

86. The illustration from the clothes may be an allusion to the ludicrous exaggeration in width of the trunk-hose worn in king James I.'s time.

87. Do not incur an outlay in making a showy appearance for the sake of getting credit. If you have only a dashing exterior to commend you, you are worth no more than a ship with sails set, and no cargo aboard. If fine feathers make fine birds, the French proverb adds "Grands oiseaux de coutume sont privés de leurs plumes." "Fine clothes," said Dr. Johnson, "are good only as they supply the want of other means of securing respect." How far they can supply this, Herbert shows. The condition of those who "by pleading clothes do fortunes seek," is happily hit off by Belarius, the old courtier-hermit in Cymbeline, where speaking of men "rustling in unpaid-for silk," he says, "such gain the cap of him, that makes them fine, *yet keeps his book uncrossed.*"

88. *doth bear the bell.* Several explanations of this common

Say not then, This with that lace will do well;
But, This with my discretion will be brave.
Much curiousness[89] is a perpetual wooing,
Nothing with labour, folly long a doing.

XXXIII.

xiii. Gambling.

Play not for gain, but sport.[90] Who plays for more
Than he can lose with pleasure, stakes his heart;
Perhaps his wife's too, and whom she hath bore:
Servants and Churches also play their part.[91]
Only a herald,[92] who that way doth pass,
Finds his crack'd name at length in the church-glass.

expression are offered. The best, perhaps, is, that in olden days, and in Herbert's time, a bell was the prize in horse-racing. Some have found its meaning in bell-wether; the sheep that carries the bell being the leader of the flock; others have fancied it a corruption of bearing the "belle;" *i.e.* winning a fair girl over other suitors. The first explanation and the last are funnily combined by an author of 1664, quoted by Brande, who speaking of women says "Whoever bears the *bell* away, yet they will ever carry the *clapper*." My antiquarian friend and coadjutor, the Rev. J. T. Fowler has drawn my attention to "a description in Magius *de Tintinnabulis* of the *Caroccius*, a vehicle used in war by mediæval Italians, which, carrying a bell and surmounted by a flag and used for calling the troops to Mass, was regarded as a shrine of honour and sanctity, and was carried into battle, something like "the ark of GOD." If the enemy won this, he would indeed "bear the bell." 89. Compare note 85. *Curiousness* used for affectation in dress, always striving to produce a new effect, and so like a perpetual courtship, never possessing the desired object. Polonius' advice is in part like Herbert's: "Costly thy habit as thy purse can buy, But *not express'd in fancy;* rich not gaudy." Hamlet act i, sc. 3.

90. This may apply to risking money on any chance, as in betting.
91. At the dissolution of the monasteries, many of the Church lands and buildings were gambled away at court. 92. Reckless gambling will bring a man to such entire ruin, that no memory of his name or state will survive, except a fragment of his arms in a painted

XXXIV.

If yet thou love game at so dear a rate,[93]
Learn this, that hath old gamesters dearly cost:
Dost lose? rise up: dost win? rise in that state,
Who strive to sit out losing hands, are lost.
Game is a civil gunpowder,[94] in peace
Blowing up houses with their whole increase.

XXXV.

xiv. Conversation.

In conversation boldness now[95] bears sway,
But know that nothing can so foolish be,
As empty boldness: therefore first assay
To stuff thy mind with solid bravery;[96]

window in the church; and this will be understood only by a scientific herald, who shall be coming round, as was his custom, at intervals of about thirty years, under the authority of Royal Commissions for the purpose of enquiring into all matters connected with the bearing of arms, genealogies, etc. The earliest visitation recorded was in 1413; the latest in 1686. *Boutell's Heraldry*, article on visitations, p. 132.

93. Dr. Johnson's remark may be well remembered in these days of commercial speculation, "*Who* is ruined by gaming? You will not find six instances in an age. There is a strange rout made about deep play: whereas you have many more people are ruined by adventurous trade, and yet we do not hear such an outcry against it." Boswell. 94. *Civil i.e.* domestic as opposed to foreign. The Gunpowder plot in 1605 would give special point to this illustration.

95. Herbert's time, like our own, was one of warm controversy. Such is ever a time when men are bold to speak and rash in assertion. 96. The emphasis here is on *solid; bravery*, means accomplishments and acquirements of a merely showy kind; as Bacon speaks of "ministers of state who love business rather upon conscience than upon bravery." In Isaiah we have, "in that day the Lord will take away the bravery of their tinkling ornaments." Milton exquisitely describes "a stately ship with all her bravery on, and tackle trim, sails fill'd, and streamers flying." Samson A.

Then march on gallant; get substantial worth:
Boldness gilds finely, and will set it forth.

XXXVI.

Be sweet to all. Is thy complexion[97] sour?
Then keep such company: make them thy allay:[98]
Get a sharp wife, a servant that will lour.
A stumbler stumbles least in rugged way.
Command thyself in chief. He life's war knows,[99]
Whom all his passions follow, as he goes.

XXXVII.

Catch not at quarrels.[100] He that dares not speak'[101]
Plainly and home is coward of the two.

97. *Complexion*, as we should say disposition. In olden times men's characters were said to depend very much upon the composition of their humours, which physicians said were four; and as these humours will affect the complexion, it was taken for the disposition. 98. *Allay i.e.* alloy, used, as here, for anything which in combination abates or allays a predominant quality or humour. Dryden uses complexion and allay in like relation:

"For from all tempers he could service draw,
The worth of each with its allay he knew;
And as the confident of nature saw
How she complexions doth divide and brew."

99. *i.e.* If a man has reduced all his passions to be his obedient servants, he has learned in his inner experience, what struggle he has to expect with others, and how to meet it.

100. So Polonius

"Beware
Of entrance to a quarrel; but, being in,
Bear 't, that th'opposer may beware of thee."

Hamlet act i, sc. 3.

101. Either, if a wrong have been done speak "plainly and home," "telling thy brother his fault, between him and thee alone." S. Matt. xviii, 15; or if a quarrel ensue, speak out and leave no matter for subsequent ill-will or misunderstanding.

Think not thy fame at every twitch will break:
By great deeds shew, that thou canst little do,
And do them not:[102] that shall thy wisdom be;
And change thy temperance into bravery.

XXXVIII.

If that thy fame with every toy be posed,[103]
'Tis a thin web, which poisonous fancies make;[104]
But the great soldier's honour was composed[105]
Of thicker stuff, which could endure a shake.
Wisdom picks friends; civility plays the rest.
A toy shunn'd cleanly passeth with the best.[106]

102. Let your great achievements be an answer to any charge of incapacity, when you see fit to pretermit some small action; this will establish your wisdom; under cover of which your self-restraint from action will be counted as honourable as brave deeds.

103. *toy* means "trifle;" *posed* means "perplexed, brought to a stand-still; put to a non-plus," and so said to be derived from *pause;* but it is rather an abbreviation of the French "*apposer, to set on or near to;*" and then *to set questions* to a candidate, not letting him *pass* till he has answered them. At Winchester the examiners are still called "*posers*;" and at S. Paul's School the compositions written for prizes are called *appositions*, and their Speech Day is their *Apposition Day*. Lord Bacon says "let his questions not be troublesome, for that is fit for a *poser*," *i.e.* examiner. 104. The metaphor is taken from a spider's web. The secretions of the spider were formerly thought to be poisonous; but it is now thought doubtful whether the bite of even the larger spiders of the tropics is harmful. In the Winter's Tale Leonatus says "There may be in the cup A spider steep'd, and one may drink a part, And yet partake no venom." In other places Shakespeare names spiders with toads and adders and such venomous reptiles. 105. Any soldier who had become great had had his honour composed of stuff that would endure a shake. Perhaps the story of the Bruce is referred to, who would not let his resolution fail after his many disasters, when he had watched a spider in his tent again and again renew its broken web. 106. The wise man selects a *few* acquaintance to be friends; others he treats with courtesy not confidence; the frivolous and the superficial, the insincere, the toys of society, he is not angry with; he lets them pass with civility.

XXXIX.

Laugh not too much:[107] the witty man laughs least:
For wit is news only to ignorance.
Less at thine own things laugh: lest in the jest
Thy person share, and the conceit[108] advance,
Make not thy sport, abuses: for the fly,
That feeds on dung, is coloured thereby.

XL.

Pick out of mirth, like stones out of thy ground,
Profaneness,[109] filthiness, abusivenesss.
These are the scum, with which coarse wits abound:
The fine may spare these well, yet not go less.
All things are big[110] with jest: nothing that's plain,
But may be witty, if thou hast the vein.

XLI.

Wit's an unruly engine, wildly striking
Sometimes a friend, sometimes the engineer:[111]

107. "A man's attire, and excessive laughter, and gait shew what he is." Ecclus. xix., 30. 108. *Conceit*, used originally of a conception of the mind, then of a clever and ingenious thought, or expression of thought.

109. "As for jest, there be certain things which ought to be privileged from it; namely, religion, matters of state, great persons, any man's present business of importance, and any case that deserveth pity." Bacon's Essays, xxxii. 110. *big* used here as in stanza vi. for pregnant, its proper meaning; so in Cowper's hymn

"Ye fearful Saints, fresh courage take,
The clouds ye so much dread
Are *big* with mercy, and shall break
In blessings on your head."

The familiar use of big for large or great is incorrect.

111. "'t is the sport to have the engineer hoist with his own petard," Hamlet iii, 4, occurred perhaps to Herbert's mind as it must to Herbert's reader.

Hast thou the knack? pamper it not with liking:
But if thou want it, buy it not too dear.
Many affecting wit beyond their power,
Have got to be a dear fool for an hour.

XLII.

A sad wise valour[112] is the brave complexion,
That leads the van, and swallows up the cities.
The giggler is a milk-maid,[113] whom infection,
Or a fired beacon frighteth from his ditties.
Then he's the sport: the mirth then in him rests,
And the sad man is cock[114] of all his jests.

XLIII.

Towards great persons use respective boldness.[115] *xv. Behaviou to the Great.*
That temper gives them theirs,[116] and yet doth take

112. The valour of a great soldier, as it is checked by wisdom under a sense of responsibility, is tinged with sadness in the thought of the cost to others at which victory must be won. The soldier's life supplies the Poet throughout this poem with repeated illustrations. 113. The giggler is the man without reflection, or sense of responsibility, jesting on all that passes; such an one's weakness under trial, temptation or affliction shows him a Pistol or a Falstaff as against a brave Prince Hal. He is a braggart soldier with no more courage than a milk-maid, and any threat of danger or semblance of alarm puts his mirth to silence. 114. When the giggler is thus discomfited, the grave man whom he may have flouted turns his ridicule upon him. The cock is used for a conqueror, as Swift says,

"My schoolmaster called me a dunce and a fool
But at cuffs I was always the cock of the school."

115. *i.e.* boldness or independence tempered with the respect due to greatness. 116. *theirs, i.e.* all that is their due, used ab-

Nothing from thine: in service,[117] care or coldness
Doth ratably thy fortunes mar or make.
Feed no man in his sins: for adulation
Doth make thee parcel-devil[118] in damnation.

XLIV.

Envy not greatness: for thou makest thereby
Thyself the worse, and so the distance greater.
Be not thine own worm:[119] yet such jealousy,[120]
As hurts not others, but may make thee better,
Is a good spur. Correct thy passions' spite;
Then may the beasts draw thee to happy light.[121]

XLV.

When baseness is exalted, do not bate
The place its honour for the person's sake,[122]

solutely as *thine* in next line. 117. But where you are a dependent, care or attention to your patron is needed, for in proportion to your alacrity or your indifference is the making or the marring of your fortune. 118. *parcel-devil;* parcel is the diminutive of part and means a share; so we say "parcel-gilt plate;" the compound word here means one who goes shares with the devil by helping the ruin of the man who is flattered in his sins.

119. The warning against envy fitly follows that against flattery, for as another poet says "envy to small minds is flattery." Young. The rankling effects of envy have led all poets to speak of envy's tooth. Herbert puts the tooth into the worm, which he would say the envious man takes into his heart to eat out its peace. Horace says "Invidiâ Siculi non invenere tyranni Tormentum majus." Epist. i, 258. 120. Such jealousy is emulation. "Let us consider one another to provoke unto love and to good works." Hebrews v. 24. 121. Make the passions thy servant; take from all of them their spite, and as by so doing you make envy emulation, you will make the others draw you as well-trained beasts towards the light of heaven.

122. "Moses' Seat" is to be revered even though Pharisees or Sadducees may sit in it. So says our Lord, S. Matt. xxiii, 2-3.

The shrine is that which thou dost venerate;
And not the beast that bears it on his back.[123]
I care not though the cloth of state should be
Not of rich arras,[124] but mean tapestry.

XLVI.

xvi. Friendship.

Thy friend put in thy bosom:[125] wear his eyes
Still in thy heart, that he may see what's there.[126]
If cause require, thou art his sacrifice;
Thy drops of blood[127] must pay down all his fear;

123. Perhaps there is allusion here to the Ark when it was carried to Beth-shemesh by two milch kine. 1 Sam. vi. 10; or Herbert may refer to the Host carried in procession on a mule's back with rich trappings; though such scenes had long disappeared from England in his time. 124. Arras was a superior kind of tapestry so called from the French town where it was made. Tapestry is here used for any kind of common hangings, while arras would be such as was woven into rich devices. "The cloth of state" is of value for what it represents, not for what it is. What would a broker give for Edward the Confessor's chair on which the Sovereigns of England are crowned, if he valued it as an article of furniture only?

125. "The friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel."
Hamlet act i, sc. 3.

126. The blessing of a true friend is to correct our evils, so take him into thy confidence and let him know thee entirely. 127. Such was Antonio's friendship; Merchant of Venice, act, iv, sc. 1.

"Commend me to your honourable wife:
Tell her the process of Antonio's end;
Say how I loved you, speak me fair in death;
And when the tale is told, bid her be judge,
Whether Bassanio had not once a lover.
Repent not you that you shall lose your friend,
And he repents not that he pays your debt;
For, if the Jew do cut but deep enough,
I'll pay it instantly with all my heart."

But love is lost; the way of friendship's gone:
Though David had his Jonathan, Christ his John.[128]

XLVII.

xvii. Suretyship.

Yet be not surety,[129] if thou be a father.
Love is a personal debt.[130] I cannot give
My children's right, nor ought he take it: rather
Both friends should die, than hinder them to live.
Fathers first enter bonds to nature's ends,
And are her sureties, ere they are a friend's.

XLVIII.

If thou be single, all thy good and ground
Submit to love; but yet not more than all.
Give one estate, as one life. None is bound
To work for two, who brought himself to thrall.
God made me one man; love makes me no more,
Till labour come and make my weakness score.[131]

128. A pathetic lament on the decay of disinterested friendship.

129. "Neither a borrower nor a lender be
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry."
Herbert is less absolute than Polonius. 130. Love has to do only with the two persons it binds together. Whatever proceeds from any other source than the personal regard of these parties for one another is not love. In line four of this stanza "them" refers to children, not to friends.

131. This is probably the stanza of which S. T. Coleridge in his notes says "I do not understand this stanza;" but by some confusion of printing the editors of Pickering's edition, and of Bell and Daldy's make this note refer to stanxa lii, where there seems nothing to puzzle even a less powerful mind than S.T.C.'s. It is perhaps hopelessly obscure. The MS. notes in the Bodleian comment thus: "As familists must take care of sure-

XLIX.

In thy discourse if thou desire to please,[132] *xviii. Social Intercourse.*
. All such is courteous, useful, new, or witty.

tyship, so single persons must mind to be surety for no more than they are capable of paying if the principall fail. For no Body should be bound to enslave himself for provision both for himself and ye principall. God by making me one, charges me while single with the maintenance of no more yn one; till Trouble coming on me in ye world, does oblidge me to more than the ordinary care, and make me pay for my weakness, yt Bro't me to it." My friend Sir John Coleridge, observing justly that "if Herbert be often hard, he always has a meaning," suggests that the drift of the passage is to show that the borrower's advantage as well as the lender's is against an obligation to a married friend, a double view of the case, which is notable; and he would paraphrase accordingly: "The unmarried man may be surety to the extent of all his goods for his friend, but not more. If married, he may not be surety, both for his family's sake, as in the preceding stanza, and for his friend's sake; because even when the latter has brought himself to thrall by the obligation he has accepted, he ought not to be required to work for more than one person; as he is himself only one, and love, which is a *personal* debt, makes him no more. But if, when married, you are surety for a friend, and "labour come," that is, if the friend fail, you have done him this wrong, that he is then bound to restore your family as well as yourself to what he has deprived them of, and your wife and children, who are in this respect your weakness, come into the score against the debtor." Does the following appear clearer to the reader? As, if married, you may under no circumstances be surety, so, if unmarried, you may give all for a friend, even your life. But as you can only give your life once, so have you only one estate to offer. If you involve yourself beyond your means, you are liable to work for two as it were, viz., for your own maintenance, which we assume is no longer provided for, seeing you have lost your estate, and for the discharge of your liabilities: but even the thraldom of a bondslave is easier than this, for he is not bound to work for two. In short, you are one; love does not alter the conditions of your being, until after engagements contracted under a false sense of its claims, a crash ensues, "labour comes," and then you find yourself in the presence of numerous demands which multiply your weakness twenty-fold but leave your faculties those only of an individual.

132. *i.e.* If you desire to please others by your conversation,

Usefulness comes by labour;[133] wit, by ease;
Courtesy grows in court; news in the city.
Get a good stock of these; then draw the card[134]
That suits him best, of whom thy speech is heard.

L.

Entice all neatly to what they know best;
For so thou dost thyself and him a pleasure.
(But a proud ignorance[135] will lose his rest,

remember that all pleasing discourse is either courteous, useful, new, or witty. 133. Facts that are to be useful in conversation must be acquired by accurate study and a retentive memory; this is "labour." The merit of wit is its facility; hence it must mostly spring from a natural faculty; though Sydney Smith says that a man may sit down to the study of wit as systematically as to the study of mathematics. By giving up six hours a day to being witty, he would come on prodigiously by Midsummer. Forced wit is always a failure. It must never be that "invention comes from my pate, as birdlime does from frize; it plucks out brains and all." Othello ii, 1. Real courtesy springs from the desire to make others happy, and from a humble sense of one's own actual merit combined with a regard to one's own honour, which should be the standard of the attention we pay to others. Hamlet act ii, scene 2. Such motives to courtesy however are seldom found in courts. The poet refers only to the externals of courtesy, which are there well learned. It is the trick of courtiers to make other men feel pleased with themselves. The courtier knows even how to snub, without seeming to wound *amour propre*. The *courtier* may give "greetings where no kindness is," which the *courteous* never does. In Herbert's time, "courtesy" and "courteous" were oftener used of the external act than of the inner motive; though the Apostle's precept is translated "Be pitiful, be courteous," where the Greek means "lowly-minded," or "kindly-minded" according to the word used. 1 Pet. iii, 8; and the Nurse in Romeo and Juliet pours forth her dirge in most pregnant and pathetic terms.

"O Tybalt! Tybalt! the best friend I had!
O courteous Tybalt! honest gentleman!
That ever I should live to see thee dead."
Act iii, scene 2.

134. *i.e.* Start such subject as will best suit the man you are with.

135. *Proud ignorance*, *i.e.* such as tries to hide itself, will use

Rather than show his cards.) Steal from his treasure[136]
What to ask further. Doubts well raised do lock
The speaker to thee and preserve thy stock.

LI.

If thou be master-gunner, spend not all
That thou canst speak, at once; but husband it,
And give men turns of speech.[137] Do not forestall,
By lavishness, thine own and others' wit,
As if thou mad'st thy will.[138] A civil guest
Will no more talk all, than eat all the feast.

LII.

Be calm in arguing; for fierceness makes
Error[139] a fault, and truth discourtesy.

any uneasy artifice rather than expose its hand, show its cards. N.B. "*his*" is used before "rest" and "cards" for its, the old use common in the Bible, Shakespeare, and writers of Herbert's time. 136. So Lord Bacon: "He that questioneth much, shall learn much, and content much; but especially if he apply his questions to the skill of the persons whom he asketh; for he shall give them occasion to please themselves in speaking, and himself shall continually gather knowledge." Essays xxxii But it is not well to ask questions from curiosity. On that score Dr. Johnson says, "Questioning is not the mode of conversation among gentlemen. It is assuming a superiority, and it is particularly wrong to question a man concerning himself."

137. "Let him be sure to leave other men their turns to speak. Nay, if there be any that would reign and take up all the time, let him find means to take them off, and bring others on: as musicians use to do with those that dance too long galliards." Bacon's Essays xxxii. 138. You have not at such a time to dispose of your whole stock of wit. There will be other opportunities for what the present moment denies.

139. *i.e.* The fierceness, resulting from want of self-discipline

Why should I feel another man's mistakes
More than his sicknesses, or poverty?
In love I should: but anger is not love,
Nor wisdom neither; therefore gently move.

LIII.

Calmness is great advantage: he that lets
Another chafe, may warm him at his fire:
Mark all his wanderings, and enjoy his frets;
As cunning fencers suffer heat to tire
Truth dwells not in the clouds:[140] the bow that's there
Doth often aim at, never hit the sphere.

LIV.

Mark what another says: for many are
Full of themselves, and answer their own notion.[141]

and so being wilful, adds an immorality to a mistake, which without this addition would have been no sin, as being the result of involuntariness or of an invincible ignorance. Herbert is both wise and prudent in his precept; yet Johnson speaks according to human nature, when he observes how "Lucian, the Epicurean, who argues only negatively, keeps his temper; the Stoic who has something positive to preserve, grows angry." He has much more to the same effect, see Boswell p. 497. Murray's 1 vol. edn.

140. As heat engendereth clouds by exhalation, so anger obscureth controversy. Clouds are ever shifting, and truth as being stable cannot dwell there. Even the rainbow, though stretched as if aiming at the blue vault above, never reaches it, for it drifts away with the clouds. It is the calm and cloudless weather which shows the blue sky above, the type of perpetual Truth.

141. Weigh what others say, but adopt not their conclusions

Take all into thee; then with equal care
Balance each dram of reason, like a potion.
If truth be with thy friend, be with them both:
Share in the conquest, and confess a troth.[142]

LV.

xix. Purpose of life.

Be useful where thou livest, that they may
Both want and wish the pleasing presence still.
Kindness, good part, great places are the way
To compass this. Find out men's wants and wills,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

LVI.

Pitch thy behaviour low, thy projects high;
So shalt thou humble and magnanimous be:
Sink not in spirit: who aimeth at the sky
Shoots higher much than he that means a tree.
A grain of glory mixt with humbleness
Cures both a fever and lethargicness.[143]

without reflection; for many are so self-conceited, that being indifferent to what is true, they shape their assertions on any point to their own pre-conceived notions. "Give every man thine ear, but few thy voice, Take each man's censure (opinion) but reserve thy judgment." Hamlet act i, sc. 3. "There is a dignity of mind which is jealous of appearing too compliant." Dr. Johnson.

142. Troth and Truth are really the same word, meaning the expression of what a man troweth or thinketh. The man speaks truth, whose words represent fact or thought. Troth, however, is limited in use to truth of promise; hence betroth, to unite by promise of fidelity; so here "*troth*" is a faithful partnership or alliance.

143. The glory stirs the lethargy, the humility allays the fever. Our Lord bids us aim at the perfection of our Father which is in Heaven. S. Matt. v, 48.

LVII.

Let thy mind still be bent, still plotting where,
And when, and how the business may be done.[144]
Slackness breeds worms: but the sure traveller,
Though he alight sometimes, still goeth on.
Active and stirring spirits live alone:
Write on the others, Here lies such a one.

LVIII.

Slight not the smallest loss, whether it be
In love or honour;[145] take account of all:
Shine like the sun in every corner: see
Whether thy stock of credit swell, or fall.
Who say, I care not,[146] those I give for lost;
And to instruct them, 'twill not quit the cost.

LIX.

Scorn no man's love, though of a mean degree;
(Love is a present for a mighty king,)

144. *i.e.* always have a predominant purpose of life, the execution of which shall engage your thoughts. Stagnation breeds corruption. You may allow yourself periodical recreation, but only as the traveller alights, to pursue his journey, when refreshed. Active and stirring spirits alone of men can be said to live: all others are like dead men under a tombstone with an epitaph upon them. "Paulum sepultæ distat inertiæ Celata virtus." Horace. Odes iv, 9.

145. Although you are not to give way to over-sensitiveness, ("Think not thy fame at every twitch will break;" see above xxxvii.) yet when you can avoid it, never lose wilfully any man's love, nor any part of it, if you can save it. When any loss occurs, consider how a recurrence of it may be avoided. 146. The fate of "don't care" is one of the earliest warnings given in the nursery.

Much less make any one thine enemy,
As guns destroy, so may a little sling.
The cunning workman never doth refuse
The meanest tool, that he may chance to use.

LX.

All foreign[147] wisdom doth amount to this,
To take all that is given; whether wealth,
Or love, or language; nothing comes amiss:
A good digestion turneth all to health:
And then, as far as fair behaviour may,
Strike off all scores; none are so clear as they.[148]

LXI.

Keep all thy native good,[149] and naturalize[150]
All foreign of that name; but scorn their ill:
Embrace their activeness, not vanities.
Who follows all things, forfeiteth his will.
If thou observest[151] strangers in each fit,
In time they'll run thee out of all thy wit.

147. *foreign, i.e.* all wisdom in dealing with other people; "foreign wisdom" here is opposed to "native good" in next verse; and has the same meaning here as there in "foreign of that name." 148. *i.e.* as those who, by courteous behaviour to such as have shown any attention, strike off all scores.

149. "To thine own self be true
And it must follow as the night the day
Thou canst not then be false to any man."
Hamlet act i, sc. 3.

150. The simile is from naturalizing aliens. 151. In the way of obsequiousness. So Polonius, Hamlet act i, scene 3, "Do not

LXII.

xx. Personal Propriety.

Affect in things about thee cleanliness,
That all may gladly board thee,[152] as a flower.
Slovens take up their stock of noisomeness
Beforehand, and anticipate their last hour.
Let thy mind's sweetness have his operation
Upon thy body, clothes, and habitation.

LXIII.

xxi. Alms-giving.

In Alms regard thy means, and others' merit.[153]
Think heaven a better bargain than to give
Only thy single market-money[154] for it.
Join hands with God to make a man to live.
Give to all something; to a good poor man,
Till thou change names, and be where he began.

LXIV.

Man is God's image; but a poor man is
Christ's stamp to boot;[155] both images regard.

dull thy palm with entertainment Of each new-hatch'd, unfledg'd comrade."

152. *i.e.* welcome thee as an ornament to their table, not less graceful than flowers.

153. Herbert's maxims have now risen from morality to religion; yet as are all other religious acts, so is almsgiving a social, moral and political virtue. "There is that scattereth and yet increaseth." Prov. xxiv, 25. Herbert's own precept is but an English version of Cicero's: "ne major benignitas sit, quam facultates: tum, ut pro dignitate cuique tribuatur." 154. There must be a cheerful giver; not the spirit of nicely calculating less or more. Besides the money, there must be the sympathy; personal interest in the sufferer, courteous and considerate manner, as well as prayer.

155. "Who for our sakes became poor." *To boot*, a verb, to

God reckons for him,[156] counts the favour his:[157]
Write, "So much given to God;" thou shalt be heard.
Let thy alms go before,[158] and keep heaven's gate
Open for thee; or both may come too late.[159]

LXV.

Restore to God his due in tithe and time:
A tithe purloin'd cankers the whole estate.
Sundays observe: think when the bells do chime,
'Tis angels' music: therefore come not late.
God then deals blessings: If a king did so,
Who would not haste, nay give, to see the show.

LXVI.

Twice on the day his due is understood;[160]
For all the week thy food so oft he gave thee.
Thy cheer is mended; bate not of the food,

xxi. Publi
Worship.

aid, or to add some good thing to a previous condition; so "what boots it;" and "bootless." 156. Compare S. Matt. xviii, 10. 157. Compare S. Matt. xxv, 40. Proverbs xix, 17. 158. "Thy prayers and thine alms *are come up* for a memorial before God." Acts x, 4. 159. A warning against death-bed charities.

160. It is understood that you pay your dues of worship twice on the Lord's Day. Twice a day at least during the week God has supplied us with "daily bread," for dinner at eleven and supper in the early evening were the meals of those days. On Sunday He gives better cheer, even spiritual food; or it may mean that all the week there have been the Church Prayers daily, morning and evening; but on Sunday he gives the Bread of Life, of which we must not stint ourselves; for it will "preserve body

Because 'tis better, and perhaps may save thee.
Thwart not the Almighty God: O be not cross.[161]
Fast when thou wilt; but then 'tis gain, not loss.

LXVII.

Though private prayer be a brave design,
Yet public hath more promises, more love:
And love's a weight to hearts, to eyes a sign.[162]
We are all but cold suitors; let us move
Where it is warmest. Leave thy six and seven;
Pray with the most; for where most pray, is heaven.

LXVIII.

When once thy foot enters the church, be bare.[163]
God is more there, than thou: for thou art there
Only by his permission. Then beware,
And make thyself all reverence and fear.
Kneeling ne'er spoil'd silk stocking; quit thy state.
All equal are within the church's gate.

and soul unto everlasting Life." 161. Be not contrary, as in stanza iv; *i.e.* do not deny yourselves God's bounties on Sunday by abstaining from worship. Fast when you will, for true fasting is a gain to your spiritual life; but to fast when God bids you feast on spiritual food is loss.

162. *i.e.* an inducement or weighty argument to the heart, conveyed to it through the signs understood and exchanged by the eyes. So the sight of a vast congregation praying, is a sign of love which the eyes convey to the heart.

163. *i.e.* bare-headed.

LXIX.

Resort to sermons, but to prayers most;
Praying's the end of preaching. O be drest;
Stay not for the other pin: why thou hast lost
A joy for it worth worlds. Thus hell doth jest
Away thy blessings, and extremely flout thee,[164]
Thy clothes being fast, but thy soul loose about thee.

LXX.

In time of service seal up both thine eyes,
And send them to thy heart: that spying sin,
They may weep out the stains by them did rise;[165]
Those doors being shut, all by the ear comes in.
Who marks in church-time others' symmetry,
Makes all their beauty his deformity.

LXXI.

Let vain or busy thoughts have there no part:
Bring not thy plough, thy plots, thy pleasures thither.[166]

164. *flout thee*, a common word in Herbert's time and Shakespeare's; probably only used familiarly, as it does not occur in the Bible. In Walton's Angler we have "Phillida flouts me;" Lord Bacon (Essay xxxii) says "Tell truly was there never a flout or dry blow given?" Swift at a later date has

"When you pertly raise your snout
Fleer and gibe, and laugh and flout;"

and Carlyle speaks of the banner "flouting the wind."

165. "What is more wicked than an eye? therefore it weepeth upon every occasion." Ecclus. xxxi, 13.

166. Note the alliteration of this line. "Blood-boltered Banquo" in its way is not more forcible. Whether plots here mean

Christ purged his temple; so must thou thy heart.
All worldly thoughts are but thieves met together
To cozen[167] thee. Look to thy actions well;
For churches either are our heaven or hell.[168]

LXXII.

Judge not the preacher; for he is thy judge:
If thou mislike him, thou conceivest him not.
God calleth preaching folly.[169] Do not grudge
To pick out treasures from an earthen pot.[170]
The worst speak something good: if all want sense,
God takes a text, and preacheth patience.

LXXIII.

He that gets patience, and the blessing which
Preachers conclude with, hath not lost his pains.
He that by being at church escapes the ditch,
Which he might fall in by companions, gains.
He that loves God's abode, and to combine
With saints on earth, shall one day with them
shine.

designs, or lands we will not decide. 167. *Cozen:* an old-fashioned word for to cheat. In the Anglo-Saxon version of the Lord's Prayer, we have "ne gelædde thu us on costnung;" into cozening or specious temptation. The "thieves" here refer obviously to Christ's words, when He purged the temple; "ye have made it a den of thieves." 168. So are all spiritual privileges: "To the one we are the savour of death unto death; and to the other the savour of life unto life." 2. Cor. ii, 16.

169. "It pleased God by the foolishness of preaching to save them that believe." 1 Cor. i, 21. 170. "We have this treasure in earthen vessels." 2 Cor. iv, 7.

LXXIV.

Jest not at preachers' language, or expression:
How know'st thou, but thy sins made him miscarry?
Then turn thy faults and his into confession:
God sent him, whatsoe'er he be: O tarry,
And love him for his Master: his condition,
Though it be ill, makes no ill physician.[171]

LXXV.

None shall in hell such bitter pangs endure
As those, who mock at God's way of salvation.
Whom oil and balsams kill, what salve can cure?
They drink with greediness a full damnation.
The Jews refused thunder; and we, folly,[172]
Though God do hedge us in, yet who is holy?

LXXVI.

Sum up at night what thou hast done by day;[173] *xxiii. Self-Examination.*
And in the morning, what thou hast to do.

171. This warning holds against rash arguing for argument's sake against Religion. Dr. Johnson's was a contentious spirit; "he had a pleasure in contradiction, so that there was hardly any topic, *if not one of the great truths of morality and religion* that he might not have been incited to argue either for or against." Boswell.

172. When the law was given amid thunderings from Sinai, the Jews turned to idolatry; when God speaks to us the simple message of the Gospel, which the world calls foolishness, we do not obey. Though God surround us with warnings and promises, yet who is holy.

173. So did the virtuous pagan, Cato, whom Cicero makes say "quid quoque die dixerim, audierim, egerim, commemoro ves-

Dress and undress thy soul:[174] mark the decay
And growth of it: if with thy watch,[175] that[176] too
Be down, then wind up both; since we shall be
Most surely judged, make thy accounts agree.

LXXVII.

xxiv. Conclusion.

In brief acquit thee bravely; play the man.
Look not on pleasures as they come, but go.
Defer not the least virtue: life's poor span
Make not an ell, by trifling in thy woe.
If thou do ill, the joy fades, not the pains;
If well, the pain doth fade, the joy remains.

peri." Though such recollection were only to strengthen his memory, how shall not such an one rise with the Queen of Sheba and the men of Nineveh in judgment against the carelessness of this generation. 174. *Dress and undress thy soul:* "put on the whole armour of God." "To dress a soul for a funeral is not a work to be despatched at one meeting." Bishop Taylor's Holy Dying, ch. 5. 175. Just about G. Herbert's time the manufacture of watches was improving greatly. It was about 1620 that watches of present form became general instead of the strange devices of ducks, Ganymedes, death's-heads, etc., in which they had hitherto been fixed. Malvolio in his dreams of greatness beholds himself a great man—"I frown the while, and perchance wind up my watch, or play with some rich jewel." Twelfth Night, act ii, sc. 5. Ben Jonson describes a dissolute minor waiting for the hour of his majority to arrive with his watch upon the table. This watch was one that struck. 176. *that* refers to the soul.

HYMNI ECCLESIÆ.

ORDINARIUM DE TEMPORE.

*In diebus Dominicis ad Matutinum.**

I.

ÆTERNE rerum Conditor,
Noctem diemque qui regis,
Et temporum das tempora
Ut alleves fastidium.

II.

Præco diei jam sonet,
Noctis profundæ pervigil,
Nocturna lux viantibus,
A nocte noctem segregans.

III.

Hoc excitatus Lucifer
Solvit polum caligine,
Hoc omnis errorum chorus,
Viam nocendi deserit.

IV.

Hoc nauta vires colligit,
Pontique mitescunt freta:
Hoc ipsa petra Ecclesiæ
Canente culpam diluit.

V.

Surgamus ergo strenue:
Gallus jacentes excitat,
Et somnolentos increpat;
Gallus negantes arguit.

VI.

Gallo canente spes redit,
Ægris salus refunditur,
Mucro latronis conditur,
Fides lapsis revertitur.

VII.

Jesu labentes respice,
Et nos videndo corrige:
Si respicis, lapsus cadunt,
Fletuque culpa solvitur.

VIII.

Tu lux refulge sensibus,
Mentisque somnum discute:
Te nostra vox primum sonet,
Et vota solvamus tibi.

IX.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, et per omne sæculum. Amen.

* *Matutinum* is here used throughout for the morning, not in its strict ecclesiastical meaning of the early hours immediately after midnight.

In diebus Dominicis et ferialibus. Ad Primam.

I.

JAM lucis orto sidere
Deum precemur supplices,
Ut in diurnis actibus
Nos servet a nocentibus.

II.

Linguam refrænans temperet,
Ne litis horror insonet:
Visum fovendo contegat,
Ne vanitates hauriat.

III.

Sint pura cordis intima;
Absistat et vecordia:
Carnis terat superbiam
Potus cibique parcitas.

IV.

Ut cum dies abscesserit,
Noctemque sors reduxerit,
Mundi per abstinentiam
Ipsi canamus gloriam.

V.

Deo Patri, etc. Amen.

Ad Tertiam.

I.

NUNC Sancte nobis Spiritus,
Unum Patri cum Filio,
Dignare promptus ingeri
Nostro refusus pectori.

II.

Os, lingua, mens, sensus, vigor,
Confessionem personent,
Flammescat igne caritas,
Accendat ardor proximos.

III.

Præsta, Pater piissime,
Patrique compar Unice,
Cum spiritu Paraclito
Regnans per omne sæculum. Amen.

Ad Sextam.

I.

RECTOR potens, verax Deus,
Qui temperas rerum vices,
Splendore mane instruis,
Et ignibus meridiem:

II.

Extingue flammas litium,
Aufer calorem noxium,
Confer salutem corporum,
Veramque pacem cordium.

III.

Præsta, Pater piissime, etc. Amen.

Ad Nonam.

I.

RERUM Deus tenax vigor,
Immotus in te permanens,
Lucis diurnæ tempora
Successibus determinans.

II.

Largire lumen vespere,
Quo vita nusquam decidat,
Sed præmium mortis sacræ
Perennis instet gloria.

III.

Præsta, Pater piissime, etc. Amen.

In diebus Ferialibus. Ad Matut.

I.

SPLENDOR Paternæ gloriæ,
De luce lucem proferens,
Lux lucis, et fons luminis,
Dies diem illuminans.

II.

Verusque Sol, illabere,
Micans nitore perpeti,
Jubarque Sancti Spiritus
Infunde nostris sensibus.

III.

Votis vocemus et Patrem,
Patrem potentis gratiæ,
Patrem perennis gloriæ,
Culpam releget lubricam.

IV.

Informet actus strenuos:
Dentem retundat invidi:
Casus secundet asperos:
Agenda recte dirigat.

V.

Mentem gubernet et regat,
Sit pura nobis castitas:
Fides calore ferveat:
Fraudis venena nesciat.

VI.

Christusque nobis sit cibus,
Potusque noster sit fides:
Læti bibamus sobriam
Ebrietatem Spiritus.

VII.

Lætus dies hic transeat:
Pudor sit ut diluculum:
Fides velut meridies:
Crepusculum mens nesciat.

VIII.

Aurora lucem provehit,
Cum luce nobis prodeat
In Patre totus Filius,
Et totus in Verbo Pater.

IX.

Deo Patri sit gloria, etc. Amen.

In diebus Dominicis. Ad Vesperas.

I.

Lucis Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem.

II.

Qui mane junctum vesperi
Diem vocari præcipis,
Illabitur tetrum chaos,
Audi preces cum fletibus.

III.

Ne mens gravata crimine
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

IV.

Cælorum pulset ostium,
Vitale tollat præmium,
Vitemus omne noxium,
Purgemus omne pessimum.

V.

Præsta, Pater piissime, etc. Amen.

In diebus ferialibus. Ad vesperas.

I.

Deus Creator omnium
Polique Rector, vestiens
Diem decoris lumine,
Noctem soporis gratia,

II.

Artus solutos ut quies
Reddat laboris usui,
Mentesque fessas allevet,
Luctusque solvat anxios.

III.

Grates peracto jam die,
Et noctis exortu preces,
Votis reos ut adjuves,
Hymnum canentes solvimus.

IV.

Te cordis ima concinant,
Te vox canora concrepet,
Te diligat castus amor,
Te mens adoret sobria.

V.

Ut cum profunda clauserit
Diem caligo noctium,
Fides tenebras nesciat,
Et lux fidei luceat.

VI.

Dormire mentem ne sinas,
Dormire culpam noveris,
Castos fides refrigerans
Somni vaporem temperet.

VII.

Exuta sensu lubrico
Te cordis alta somnient,
Ne hostis invidi dolo
Pavor quietos suscitet.

VIII.

Christum rogemus et Patrem
Christi Patrisque Spiritum,
Unus potens per omnia,
Fove precantes Trinitas.

IX.

Præsta, Pater piissime, etc. Amen.

Ad completorium. Per totum Annum.

I.

Te, lucis ante terminum,
Rerum Creator poscimus,
Ut solita clementia
Sis præsul ad custodiam.

II.

Procul recedant somnia,
Et noctium phantasmata,
Hostemque nostrum comprime,
Ne polluantur corpora.

III.

Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu. Amen.

PROPRIUM DE TEMPORE.

IN ADVENTU.

*Ad Vesperas.**

I.

Creator alme siderum,
Æterna lux credentium,
Jesu Redemptor omnium,
Intende votis supplicum.

II.

Qui condolens interitu
Mortis perire sæculum,
Salvasti mundum languidum
Donans reis remedium.

III.

Vergente mundi vespere,
Uti sponsus de thalamo,
Egressus honestissima
Virginis matris clausula;

IV.

Cujus potestas gloriæ
Nomenque cum primum sonat
Cælestia, terrestria,
Fatentur nutu subdita.

V.

Te deprecamur, Ἅγιε,
Venture judex sæculi,
Conserva nos in tempore
Hostis a telo perfidi.

VI.

Virtus, honor, laus, gloria
Deo Patri cum Filio
Sancto simul Paraclito
In sempiterna sæcula. Amen.

* As a festival begins the evening before the Communion which celebrates it, the evening hymn is placed before the morning hymn.

Ad Matut.

I.

En clara vox redarguit
Obscura quæque personans,
Procul fugentur somnia:
Ab alto Jesus promicat.

II.

Mens jam resurgat torpida,
Non amplius jacens humi:
Sidus refulget jam novum,
Ut tollat omne noxium.

III.

En Agnus ad nos mittitur
Laxare gratis debitum;
Omnes simul cum lacrymis
Precemur indulgentiam:

IV.

Ut cum secundo fulserit,
Metuque mundum cinxerit,
Non pro reatu puniat,
Sed nos Pius tunc protegat.

V.

Virtus, Honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.

Dies Iræ.

I.

Dies iræ, dies illa
Solvet sæclum in favilla,
Teste David cum Sybilla.

II.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

III.

Tuba, mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

IV.

Mors stupebit et natura,
Cum resurget creatura,
Judicanti responsura.

V.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

VI.

Judex ergo cum sedebit,
Quidquid latet, apparebit;
Nil inultum remanebit.

VII.

Quid sum miser tunc dicturus?
Quem patronum rogaturus?
Cum vix justus sit securus.

VIII.

Rex tremendæ Majestatis,
Qui salvandos salvas gratis,
Salva me, Fons pietatis.

IX.

Recordare, Jesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illa die.

X.

Quærens me, sedisti lassus;
Redemisti, crucem passus;
Tantus labor non sit cassus.

XI.

Juste Judex ultionis,
Donum fac remissionis,
Ante diem rationis.

XII.

Ingemisco tanquam reus;
Culpa rubet vultus meus;
Supplicanti parce, Deus.

XIII.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

XIV.

Preces meæ non sunt dignæ,
Sed tu bonus fac benigne,
Ne perenni cremer igne.

XV.

Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.

XVI.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

XVII.

Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.

XVIII.

Lacrymosa dies illa
Qua resurget ex favilla
Judicandus homo reus.

XIX.

Huic ergo parce Deus,
Pie Jesu Domine,
Dona eis requiem. Amen.

IN NATIVITATE DOMINI.

Ad Vesperas.

I.

Salvator mundi Domine,
Qui nos salvasti hodie,
In hac nocte nos protege,
Et salva omni tempore.

II.

Adesto nunc propitius
Et parce supplicantibus,
Tu dele nostra crimina,
Tu tenebras illumina.

III.

Ne mentem somnus opprimat,
Nec hostis nos surripiat,
Nec ullis caro, petimus,
Commaculetur sordibus.

IV.

Te, reformator sensuum,
Votis precamur cordium,
Ut puri castis mentibus
Surgamus a cubilibus.

V.

Jesu, Tibi sit gloria
Qui natus es de Virgine,
Cum patre et Almo Spiritu
In sempiterna sæcula. Amen.

Ad Matut.

I.

CHRISTE Redemptor omnium,
Ex Patre Patris Unice,
Solus ante principium
Natus ineffabiliter.

II.

Tu lumen, Tu splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem famuli.

III.

Memento salutis Auctor,
Quod nostri quondam corporis
Ex illibata virgine,
Nascendo formam sumpseris.

IV.

Testatur hoc præsens dies,
Currens per anni circulum,
Quod solus e sinu Patris
Mundi salus adveneris.

V.

Hunc astra, tellus, æquora,
Hunc omne, quod cælo subest,
Salutis auctorem novæ
Novo salutat cantico.

VI.

Nos quoque qui sancto tuo
Redempti sumus sanguine,
Natalis ob diem tui
Hymni tributum solvimus.

VII.

Jesu, Tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

Hic quoque hymnus quavis hora proprie recitatur a festo Nativitatis usque ad Octavam Epiphaniæ.

I.

ADESTE fideles, læti triumphantes,
Venite, venite in Bethlehem;
Natum videte Regem Angelorum:
Venite adoremus, venite adoremus,
Venite adoremus, Dominum.

II.

Deum de Deo: lumen de lumine
Gestant puellæ viscera:
Deum verum genitum non factum;
Venite adoremus, etc.

III.

Cantet nunc Io chorus Angelorum,
Cantet nunc aula cœlestium:
Gloria in excelsis Deo;
Venite adoremus, etc.

IV.

Ergo qui natus die hodierna
Jesu tibi sit gloria
Patris æterna, verbum caro factum;
Venite adoremus, etc.

IN DIE EPIPHANIÆ.

Ad Vesperas.

I.

CRUDELIS Herodes, Deum
Regem venire quid times?
Non arripit mortalia,
Qui regna dat cœlestia.

II.

Ibant Magi, quam viderant
Stellam sequentes præviam,
Lumen requirunt lumine:
Deum fatentur munere.

III.

Lavacra puri gurgitis
Cœlestis Agnus attigit,
Peccata quæ non detulit
Nos abluendo sustulit.

IV.

Novum genus potentiæ
Aquæ rubescunt hydriæ,
Vinumque jussa fundere
Mutavit unda originem.

V.

Jesu, tibi sit gloria.
Qui apparuisti Gentibus,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

Ad Matut.

I.

O SOLA magnarum urbium
Major Bethlem, cui contigit
Ducem salutis cœlitus
Incorporatum gignere.

II.

Quem stella, quæ solis rotam
Vincit decore ac lumine,
Venisse terris nuntiat
Cum carne terrestri Deum.

III.

Videre postquam illum Magi,
Eoa promunt munera,
Stratique votis offerunt
Thus, myrrham, et aurum regium.

IV.

Regem Deumque annuntiant
Thesaurus, et fragrans odor
Thuris Sabæi, ac myrrheus
Pulvis sepulchrum prædocet.

V.

Jesu, tibi sit gloria,
ut ad Vesperas. Amen.

IN QUADRAGESIMA.

Ad Vesperas.

I.

Ex more docti mystico
Servemus hoc jejunium,
Deno dierum circulo
Ducto quater notissimo.

II.

Lex et prophetæ primitus
Hoc prætulerunt postmodum,
Christus sacravit omnium
Rex atque Factor temporum.

III.

Utamur ergo parcius
Verbis, cibis et potibus,
Somno, jocis, et arctius
Perstemus in custodia.

IV.

Vitemus autem pessima
Quæ subruunt mentes vagas,
Nullumque demus callido
Hosti locum tyrannidis.

V.

Dicamus omnes cernui,
Clamemus atque singuli,
Ploremus ante judicem,
Flectamus iram vindicem.

VI.

Nostris malis offendimus
Tuam, Deus, clementiam,
Effunde nobis desuper,
Remissor, indulgentiam.

VII.

Memento quod sumus tui,
Licet caduci, plasmatis,
Ne des honorem nominis
Tui, precamur, alteri.

VIII.

Laxa malum quod fecimus,
Auge bonum quod poscimus,
Placere quod tandem tibi
Possimus hic et perpetim.

IX.

Præsta beata Trinitas
Concede simplex Unitas,
Ut fructuosa sint tuis
Jejuniorum munera.

Ad Matut.

I.

Audi benigne Conditor
Nostras preces cum fletibus,
In hoc sacro jejunio
Fusas quadragenario.

II.

Scrutator alme cordium
Infirma tu scis virium,
Ad te reversis exhibe
Remissionis gratiam.

III.

Multum quidem peccavimus,
Sed parce confitentibus,
Ad laudem tui nominis
Confer medelam languidis.

IV.

Concede nostrum conteri
Corpus per abstinentiam,
Jejunet ut mens sobria
A labe prorsus criminum.

V.

Præsta beata Trinitas,
ut ad Vesperas. Amen.

Ad Completorium.

I.

CHRISTE qui lux es et dies,
Noctis tenebras detegis,
Lucisque lumen crederis,
Lumen beatum prædicans;

II.

Precamur, sancte Domine,
Defende nos in hac nocte,
Sit nobis in te requies,
Quietam noctem tribue.

III.

Ne gravis somnus irruat,
Nec hostis nos surripiat,
Nec caro illi consentiens
Nos tibi reos statuat.

IV.

Oculi somnum capiant,
Cor ad te semper vigilet,
Dextera tua protegat
Famulos qui te diligunt.

V.

Defensor nostri, aspice,
Insidiantes reprime,
Guberna tuos famulos
Quos sanguine mercatus es.

VI.

Memento nostri, Domine,
In gravi isto corpore,
Qui es defensor animæ,
Adesto nobis Domine.

VII.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc et in perpetuum. Amen.

IN PASSIONE DOMINI.

Ad Vesperas.

I.

VEXILLA Regis prodeunt,
Fulget crucis mysterium,
Quæ vita mortem pertulit
Et morte vitam protulit.

II.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

III.

Impleta sunt quæ concinit
David fideli carmine,
Dicendo nationibus
Regnavit a ligno Deus.

IV.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

V.

Beata cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

VI.

O crux, ave, spes unica,
Hoc passionis tempore
Piis adauge gratiam,
Reisque dele crimina.

VII.

Te, fons salutis Trinitas,
Collaudet omnis spiritus;
Quibus crucis victoriam
Largiris, adde præmium. Amen.

Ad Matut.

I.

PANGE, lingua, gloriosi
Lauream certaminis
Et super crucis trophæo
Dic triumphum nobilem:
Qualiter Redemptor orbis
Immolatus vicerit.

II.

De parentis protoplasti
Fraude facta condolens,
Quando pomi noxialis
In necem morsu ruit:
Ipse lignum tunc notavit,
Damna ligni ut solveret.

III.

Hoc opus nostræ salutis
Ordo depoposcerat;
Multiformis proditoris
Ars ut artem falleret,
Et medelam ferret inde,
Hostis unde læserat.

IV.

Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus, orbis Conditor;
Atque ventre virginali
Carne amictus prodiit.

V.

Vagit infans inter arcta
Conditus præsepia;
Membra pannis involuta
Virgo mater alligat,
Et Dei manus pedesque
Stricta cingit fascia.

VI.

Lustra sex qui jam peregit
Tempus implens corporis,
Sponte libera Redemptor
Passioni deditus.
Agnus in crucis levatur
Immolandus stipite.

VII.

Felle potus ecce languet;
Spina, clavi, lancea
Mite corpus perforarunt:
Unda manat, et cruor,
Ferra, pontus, astra, mundus
Quo lavantur flumine.

VIII.

Crux fidelis, inter omnes
Arbor una nobilis,
Silva tamen nulla profert
Fronde, flore, germine:
Dulce ferrum, dulce lignum,
Dulce pondus sustinent.

IX.

Flecte ramos, arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas;
Et superni membra Regis
Tende miti stipite.

X.

Sola digna tu fuisti
Ferre mundi victimam;
Atque portum præparare
Arca mundo naufrago,
Quam sacer cruor perunxit,
Fusus Agni corpore.

XI.

Sempiterna sit beatæ
Trinitati gloria,
Æqua Patri Filioque,
Pardecus Paraclito;
Unius Trinique nomen
Laudet universitas. Amen.

IN TEMPORE PASCHALI.

Alleluia. Alleluia. Alleluia.

Ad Vesperas.

I.

Ad regias Agni dapes
Stolis amicti candidis,
Post transitum maris rubri
Christo canamus principi.

II.

Divina cujus charitas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

III.

Sparsum cruorem postibus
Vastator horret Angelus.
Fugitque divisum mare
Merguntur hostes flumine.

IV.

Jam pascha nostrum Christus est,
Paschalis idem victima
Et pura puris mentibus
Sinceritatis azyma.

V.

O vera cœli Victima,
Subjecta cui sunt tartara,
Soluta mortis vincula
Recepta vitæ præmia.

VI.

Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum,
Regem tenebrarum trahit.

VII.

Ut sis perenne mentibus
Paschale Jesu gaudium
A morte dira criminum
Vitæ renatos libera.

VIII.

Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito
In sempiterna sæcula. Amen.

Ad Matut.

I.

AURORA lucis rutilat
Æther resultat laudibus
Mundus exultans jubilat
Gemens avernus ululat.

II.

Cum rex ille fortissimus
Mortis confractis viribus
Pede conculcans tartara,
Solvit a pœna miseros.

III.

Ille qui clausus lapide
Custoditur sub milite,
Triumphans pompa nobili
Victor surgit de funere.

IV.

Tristes erant Apostoli
De nece sui Domini
Quem pœna mortis crudeli
Servi damnarant impii.

V.

Sat funeri, sat lacrymis,
Sat est datum doloribus,
Surrexit extinctor necis,
Resplendens clamat Angelus.

VI.

Ut sis perenne mentibus
Paschale Jesu gaudium
A morte dira criminum
Vitæ renatos libera.

VII.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula. Amen.

I.

Sermone blando Angelus
Prædixit mulieribus
In Galilæa Dominus
Videndus est quantocius.

II.

Illæ dum pergunt concitæ
Apostolis hoc dicere,
Videntes eum vivere
Osculantur pedes Domini.

III.

Quo agnito discipuli
In Galilæam propere
Pergunt videre faciem
Desideratam Domini.

IV.

Claro paschali gaudio
Sol mundo nitet radio,
Cum Christum jam Apostoli
Visu cernunt corporeo.

V.

Ostensa sibi vulnera
In Christi carne fulgida,
Resurrexisse Dominum
Voce fatentur publica.

VI.

Rex Christe clementissime,
Tu corda nostra posside,
Ut tibi laudes debitas
Reddamus omni tempore.

VII.

Quæsumus, Auctor omnium,
In hoc paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

VIII.

Gloria tibi, Domine
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu
In sempiterna sæcula. Amen.

Ad Completorium.

I.

Jesu Salvator sæculi,
Verbum Patris altissimi,
Lux lucis invisibilis,
Custos tuorum pervigil;

II.

Tu fabricator omnium,
Discretor atque temporum,
Fessa labore corpora
Noctis quiete recrea.

III.

Ut dum gravi in corpore
Brevi manemus tempore,
Sic caro nostra dormiat
Ut mens in Christo vigilet.

IV.

Te deprecamur supplices,
Ut nos ab hoste liberes,
Ne valeat seducere
Tuo redemptos sanguine.

V.

Quæsumus, Auctor omnium,
In hoc paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

VI.

Gloria tibi Domine,
Qui surrexisti a mortuis
Cum Patre et Sancto Spiritu
In sempiterna sæcula. Amen.

IN ASCENSIONE DOMINI.

Ad Vesperas.

I.

ÆTERNE Rex altissime,
Redemptor et fidelium,
Quo mors soluta deperit,
Datur triumphus gratiæ.

II.

Scandens tribunal dexteræ
Patris, potestas omnium
Collata est Jesu cœlitus,
Quæ non erat humanitus,

III.

Ut trina rerum machina,
Cœlestium, terrestrium
Et inferorum condita,
Flectat genu jam subdita.

IV.

Tremunt videntes Angeli,
Versa vice mortalium;
Culpat caro, purgat caro,
Regnat Deus Dei caro.

V.

Tu esto nostrum gaudium,
Qui es futurum præmium,
Sit nostra in te gloria
Per cuncta semper sæcula.

VI.

Gloria tibi, Domine,
Qui scandis supra sidera,
Cum Patre et Sancto Spiritu
In sempiterna sæcula. Amen.

Ad Matut.

I.

JESU nostra redemptio,
Amor et desiderium,
Deus Creator omnium,
Homo in fine temporum.

II.

Quæ te vicit clementia,
Ut ferres nostra crimina,
Crudelem mortem patiens,
Ut nos a morte tolleres.

III.

Inferni claustra penetrans,
Tuos captivos redimens,
Victor triumpho nobili
Ad dextram Patris residens.

IV.

Ipsa te cogat pietas
Ut mala nostra superes,
Parcendo, et voti compotes
Nos tuo vultu saties.

V.

Tu esto nostrum gaudium
Qui es futurus præmium,
Sit nostra in te gloria,
Per cuncta semper sæcula.

VI.

Gloria tibi, Domine,
Qui scandis supra sidera,
Cum Patre et Sancto Spiritu
In sempiterna sæcula. Amen.

IN DIE PENTECOSTES.

Ad Vesperas.

I.

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.

II.

Qui diceris Paraclitus
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

III.

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

IV.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

V.

Hostem repellas longius
Pacemque dones protinus;
Ductore sic te prævio
Vitemus omne noxium.

VI.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

VII.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit ac Paraclito
In sæculorum sæcula. Amen.

Ad Matut.

I.

Jam Christus astra ascenderat,
Reversus unde venerat,
Patris fruendum munere
Sanctum daturus Spiritum.

II.

Solemnis urgebat dies,
Quo mystico septemplici
Orbis volutus septies
Signat beata tempora.

III.

Cum lucis hora tertia
Repente mundus intonat,
Apostolis orantibus
Deum venire nuntiat.

IV.

De Patris ergo lumine
Decorus ignis almus est,
Qui fida Christo pectora
Calore verbi compleat.

V.

Impleta gaudent viscera,
Afflata Sancto Spiritu,
Vocesque diversas sonant,
Fantur Dei magnalia.

VI.

Notique cunctis gentibus,
Græcis, Latinis, Barbaris,
Simulque demirantibus,
Linguis loquuntur omnium.

VII.

Judæa tunc incredula,
Vesana torvo spiritu,
Madere musto sobrios
Christi fideles increpat.

VIII.

Sed editis miraculis
Occurrit, et docet Petrus,
Falsum profari perfidos,
Joële teste comprobans.

IX.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito
In sempiterna sæcula. Amen.

Ad Completorium.

Alma chorus Domini nunc pangat nomina Summi.
Messias, Soter, Emanuel, Sabaoth, Adonai,
Est Unigenitus, Via, Vita, Manus, Homoïsion,
Principium, Primogenitus, Sapientia, Virtus,
Alpha, Caput, Finisque simul, vocitatur et est Ω,
Fons et Origo boni, Paraclitus ac Mediator,
Agnus, Ovis, Vitulus, Serpens, Aries, Leo, Vermis,
Os, Verbum, Splendor, Sol, Gloria, Lux, et Imago,
Panis, Flos, Vitis, Mons, Janua, Petra, Lapisque,
Angelus, et Sponsus, Pastorque, Propheta, Sacerdos,
Athanatos, Kyrios, Theos, et Pantocraton, Ysus,
Salvificet nos; sit cui sæcla per omnia doxa.

IN FESTO SS. TRINITATIS.

Ad Vesperas.

I.

JAM sol recedit igneus:
Tu lux perennis Unitas,
Nostris, beata Trinitas
Infunde amorem cordibus.

II.

Te mane laudum carmine,
Te deprecamur vespere;
Digneris ut te supplices
Laudemus inter cœlites.

III.

Patri, simulque Filio,
Tibique, Sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria. Amen.

Ad Matut.

I.

O PATER sancte mitis atque pie,
O Jesu Christe Fili venerande,
Paracliteque Spiritus, O alme
Deus æterne.

II.

Trinitas sancta, Unitasque firma,
Deitas vera, Bonitas immensa,
Lux angelorum, Salus orphanorum,
Spesque cunctorum.

III.

Serviunt tibi cuncta quæ creasti,
Te tuæ cunctæ laudant creaturæ,
Nos quoque tibi psallimus devote,
Tu nos exaudi.

IV.

Gloria tibi, omnipotens Deus,
Trinus et Unus, magnus et excelsus,
Te decet hymnus, honor, laus et decus,
Nunc et in ævum. Amen.

IN DEDICATIONE ECCLESIÆ.

Ad Vesperas.

I.

URBS beata Hierusalem,
Dicta pacis visio,
Quæ construitur in cœlis,
Vivis ex lapidibus,
Et Angelis coronata,
Ut sponsata comite.

II.

Nova veniens de cœlo,
Nuptiali thalamo
Præparata et sponsata
Copuletur Domino;
Plateæ et muri ejus
Ex auro purissimo.

III.

Portæ nitent margaritis,
Adytis patentibus,
Et virtute meritorum
Illuc introducitur
Omnis qui pro Christi nomine
Hoc in mundo premitur.

IV.

Tunsionibus, pressuris,
Expoliti lapides
Suis coaptantur locis
Per manus artificis,
Disponuntur permansuri
Sacris ædificiis.

V.

Gloria et honor Deo
Usquequo altissimo,
Una Patri Filioque
Inclyto Paraclito,
Cui laus est et potestas
Per æterna sæcula. Amen.

Ad Matut.

I.

ANGULARE fundamentum
Lapis Christus missus est,
Qui compage parietis
In utroque nectitur,
Quem Sion sancta suscepit,
In quo credens permanet.

II.

Omnis illa Deo grata
Et dilecta civitas,
Plena modulis in laude
Et canoro Jubilo,
Primum Deum Unicumque
Cum favore prædicant.

III

Hoc in templo summe Deus
Exoratus adveni,
Et clemente bonitate
Precum vota suscipe,
Largam benedictionem
Hic infunde jugiter.

IV.

Hic promereamur omnes
Petita acquirere,
Et adepta possidere
Cum sanctis perenniter,
Paradisum introire
Translati in requiem.

V.

Gloria et honor Deo
Usquequo altissimo,
Una Patri Filioque
Inclyto Paraclito,
Cui laus est et potestas
Per æterna sæcula. Amen.

IN FESTIS BEATÆ MARIÆ VIRGINIS.

I.

O GLORIOSA fœmina,
Excelsa supra sidera,
Qui te creavit provide
Lactasti sacro ubere;

II.

Quod Eva tristis abstulit
Tu reddis almo germine,
Intrent ut astra flebiles,
Cœli fenestra facta es.

III.

Tu Regis alti janua,
Et porta lucis fulgida,
Vitam datam per Virginem
Gentes redemptæ plaudite.

IV.

Gloria tibi, Domine,
Qui natus es de Virgine,
Cum Patri et Sancto Spiritu,
In sempiterna sæcula. Amen.

IN FESTIS APOSTOLORUM.

I.

ÆTERNA Christi munera,
Apostolorum gloriam,
Palmas et hymnos debitos
Lætis canamus mentibus.

II.

Ecclesiarum principes,
Belli triumphales duces,
Cœlestis aulæ milites,
Et vera mundi lumina.

III.

Devota sanctorum fides,
Invicta spes credentium,
Perfecta Christi charitas
Mundi tyrannum conterit.

IV.

In his Paterna gloria,
In his triumphat Filius,
In his voluntas Spiritus
Cœlum repletur gaudio.

V.

Patri, simulque Filio
Tibique, Sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria. Amen.

IN FESTIS MARTYRUM.

I.

Deus, tuorum militum
Sors et corona, præmium,
Laudes canentes Martyris
Absolve nexu criminis.

II.

Hic nempe mundi gaudia,
Et blandimenta noxia,
Caduca rite deputans
Pervenit ad cœlestia.

III.

Pœnas cucurrit fortiter,
Et sustulit viriliter,
Pro te effundens sanguinem
Æterna dona possidet.

IV.

Ob hoc precatu supplici
Te poscimus, Piissime,
In hoc triumpho Martyris,
Dimitte noxam criminis.

V.

Sit, Christe Rex piissime,
Tibi Patrique gloria
Cum spiritu Paraclito,
Et nunc et in perpetuum. Amen.

IN FESTIS CONFESSORIS.

I.

Iste Confessor Domine sacratus,
Festa plebs cujus celebrat per orbem
Hodie, lætus meruit secreta
Scandere cœli.

II.

Qui pius, prudens, humilis, pudicus,
Sobrius, castus fuit, et quietus,
Vita dum præsens vegetavit ejus
Corporis artus.

III.

Ad sacrum cujus tumulum frequenter
Membra languentum, modo sanitati,
Quolibet morbo fuerit gravata,
Restituuntur.

IV.

Unde nunc noster chorus in honore,
Ipsius hymnum canit hunc libenter,
Ut piis ejus meritis * juvemur
Omne per ævum.

V.

Sit salus illi, decus atque virtus,
Qui supra cœli residens cacumen
Totius mundi machinam gubernat
Trinus et Unus. Amen.

IN FESTIS VIRGINIS.

I.

Jesu Corona Virginum,
Quem mater illa concipit,
Quæ sola virgo parturit,
Hæc vota clemens accipe.

II.

Qui pascis inter lilia
Septus choreis Virginum
Sponsas decorans gloria
Sponsique reddens præmia.

III.

Quocunque pergis Virgines
Sequuntur atque laudibus
Post te canentes cursitant,
Hymnosque dulces personant.

IV.

Te deprecamur supplices
Nostris adauge sensibus,
Nescire prorsus omnia
Corruptionis vulnera.

V.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito
Et nunc et in perpetuum. Amen.

* *Meritis*, here must be understood of the saints' acts and achievements, *i.e.* their "merits" before men, aiding us by example as we sing their praise. The saints' merits in theology have not a power of satisfaction as Christ's merits alone have.

IN FESTO SANCTI MICHAELIS ET OMNIUM ANGELORUM.

Ad Vesperas.

I.

TIBI Christe Splendor Patris,
Vita, virtus cordium,
In conspectu Angelorum
Votis voce psallimus;
Alternantes, concrepantes,
Melos damus vocibus:

II.

Collaudamus venerantes
Omnes cœli milites,
Sed præcipue primatem
Cœlestis exercitus,
Michaelem in virtute
Conterentem Zabulon.

III.

Quo custode, procul pelle,
Rex Christe piissime,
Omne nefas inimici,
Mundo corde et corpore
Paradiso redde tuo
Nos sola clementia.

IV.

Gloriam Patri melodis
Personemus vocibus,
Gloriam Christo canamus,
Gloriam Paraclito
Qui Trinus et Unus Deus
Extat ante sæcula. Amen.

Ad Matut.

I.

CHRISTE sanctorum decus Angelorum
Rector humani generis et Auctor,
Cœlitum nobis tribue benignus
Scandere sedes.

II.

Angelum pacis Michael ad istam
Cœlitus mitte, rogitemus, aulam,
Nobis ut crebro veniente crescant
Prospera cuncta:

III.

Angelus fortis Gabriel, ut hostem
Pellat antiquum, volitet ab alto,
Sæpius templum veniens ad istud
Visere nostrum.

IV.

Angelum nobis medicum salutis
Mitte de cœlis Raphael, ut omnes
Sanet ægrotos, pariterque nostros
Dirigat actus:

V.

Hinc Dei nostri genetrix Maria,
Totus et nobis chorus Angelorum,
Semper assistat simul et beata
Concio tota.

VI.

Præstet hoc nobis Deitas beata
Patris ac Nati pariterque Sancti
Spiritus, cujus reboat in omne
Gloria mundo.

HYMNUS IN HONOREM SANCTÆ CRUCIS.

I.

Crux fidelis, terras cœlis
Miro nectens fœdere,
Nos in laude tua gaude
Devotos incedere.

II.

Crux est thronus in qua Bonus
Pastor oves redemit,
Crux fœcundat, crux emundat,
Crux hostem interimit.

III.

Ara crucis, lampas lucis,
Vera salus hominum,
Nobis pronum fac patronum,
Quem tulisti Dominum.

IV.

Salve lignum vitæ, dignum
Ferre mundi pretium,
Confer isti plebi Christi
Crucis beneficium.

V.

Gloria Patri, etc. Alleluia.

IN FESTO S. NOMINIS JESU.

Ad Vesperas.

I.

EXULTET cor præcordiis,
Sonante Jesu nomine,
Præcellit in deliciis
Omni plenum dulcedine.

II.

Jesu confortans miseros,
Jesu qui sanat scelera,
Jesu deterrens inferos,
Jesu fugans mortifera.

III.

Jesu sonans suaviter,
In metro, prosa, carmine,
Quod levet nos alacriter
Mulcens suo solamine.

IV.

Nomen excelsum resonet
Jesu in ore omnium,
Et cor cum voce consonet,
Ut sanet omne vitium;

V.

Jesu salus precantium,
Adesto nostris precibus,
Sis director errantium,
Et parce nostris actibus.

VI.

Nomen tuum nos muniat,
Præservans a periculis;
Et in bonis perficiat
Amotis culpæ maculis.

VII.

Tibi Christe sit gloria
Fulgens hoc sacro nomine,
Honor tuus fit latria,
Jesu benigne Domine.

VIII.

Gloria tibi, Domine,
Qui natus es de Virgine
Cum Patre et Sancto Spiritu
In sempiterna sæcula. Amen.

Ad Matut.

I.

JESU dulcis memoria
Dans vera cordis gaudia,
Sed super mel et omnia,
Dulcis ejus præsentia:

II.

Nil canitur suavius,
Auditur nil jucundius,
Nil cogitatur dulcius,
Quam Jesus Dei Filius.

III.

Jesu spes pœnitentibus,
Quam pius es petentibus!
Quam bonus te quærentibus!
Sed quid invenientibus!

IV.

Jesu dulcedo cordium,
Fons vitæ, lumen mentium,
Excedis omne gaudium
Et omne desiderium.

V.

Nec lingua potest dicere,
Nec littera exprimere,
Expertus novit credere
Quid sit Jesum diligere.

VI.

Jesu Rex admirabilis,
Et Triumphator nobilis,
Dulcedo ineffabilis,
Totus desiderabilis;

VII.

Mane nobiscum, Domine,
Nos tuo replens munere,
Pulsa noctis caligine
Tua pasce dulcedine.

VIII.

Gloria tibi, Domine,
Qui natus es de Virgine,
Cum Patre et Sancto Spiritu
In sempiterna sæcula. Amen.

HYMNUS S. FRANCISCI XAVIERI.

I.

O DEUS! ego amo te;
Nec amo te, ut salves me,
Aut quia non amantes te,
Æterno punis igne.

II.

Tu, tu, mi Jesu, totum me
Amplexus es in cruce;
Tulisti clavos lanceam:
Innumeros dolores,
Sudores et angores;
Et mortem; et hæc propter me
Ac pro me peccatore.

III.

Cur igitur non amem te,
O Jesu amantissime?
Non ut in cœlo salves me
Aut ne æternum damnes me,
Nec præmii ullius spe:
Sed sicut tu amasti me
Sic amo, et amabo te:
Solum quia Rex meus es.
Et solum quia Deus es. Amen.

ANTE STUDIUM.

I.

VENI Sancte Spiritus
Et emitte cœlitus
Lucis tuæ radium:
Veni Pater pauperum,
Veni Dator munerum,
Veni Lumen cordium.

II.

Consolator optime,
Dulcis Hospes animæ,
Dulce Refrigerium:
In labore Requies,
In æstu Temperies,
In fletu Solatium.

III.

O Lux beatissima,
Reple cordis intima
Tuorum fidelium:
Sine tuo numine
Nihil est in homine,
Nihil est innoxium.

IV.

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium:
Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

V.

Da tuis fidelibus
In te confidentibus
Sacrum septenarium:
Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.

RHYTHMUS BERNARDI DE MORLAIX.

HIC breve vivitur, hic breve plangitur, hic breve fletur;
Non breve vivere, non breve plangere, retribuetur.
O retributio! stat brevis actio, vita perennis;
O retributio! cœlica mansio stat lue plenis.
Quid datur et quibus æther? egentibus et cruce dignis,
Sidera vermibus, optima sontibus, astra malignis.
Cœlica gratia criminis omnia non modo donat,
Sed super æthera (suscipe viscera tanta) coronat.
Omnibus unica cœlica gratia retribuetur,
Omnibus, omnibus ulcera flentibus accipietur.
Tunc rosa sanguine, lilia virgine mente micabunt;
Gaudia maxima te, pia lacryma te recreabunt.
Nunc tibi tristia; tunc tibi gaudia; gaudia quanta?
Vox nequit edere, lumina cernere, tangere planta.
Post nigra, post mala, post fera scandala, quæ caro præstat,
Absque nigredine lux, sine turbine pax, tibi restat.
Sunt modo prælia, postmodo præmia. Qualia? Plena:
Plena refectio, nullaque passio, nullaque pæna.
Spe modo vivitur, et Syon angitur a Babylone;
Nunc tribulatio; tum recreatio, sceptra, coronæ.
Qui modo creditur, ipse videbitur, atque scietur:
Ipse videntibus atque scientibus attribuetur.
Plena refectio, tunc pia visio, visio Jesu:
Hoc speculabitur, hoc satiabitur Israel esu:
Hoc satiabitur, hunc sociabitur in Syon arce.
O bone Rex, ibi nullus eget tibi dicere, Parce
Cor miserabile, corpus inutile, non erit ultra;

Nulla cadavera, nullaque funera, nulla sepulchra:
Quodque beatius est, mala longius omnia fient:
Ob tua crimina, jam tua lumina non madefient.
Flendaque gaudia, blandaque prælia carnis abibunt;
Fraus, probra, jurgia,—quid moror? OMNIA prava peribunt,
Gens bene vivida, vitaque florida, fons David undans;
Lux erit aurea, terraque lactea, melle redundans.
Lux ea vespere, gens lue, funere vita carebit;
Jesus habebitur, ipse tenebitur, ipse tenebit.

PARS ALTERA.

O BONA Patria, lumina sobria te speculantur:
Ad tua nomina, sobria lumina collacrymantur:
Est tua mentio pectoris unctio, cura doloris,
Concipientibus æthera mentibus ignis amoris.
Tu locus unicus, illeque cœlicus es paradisus:
Non ibi lachryma, sed placidissima gaudia, risus.
Est tibi consita laurus, et insita cedrus hysopo:
Sunt radiantia jaspide mœnia, clara pyropo.
Hinc tibi sardius, inde topazius, hinc amethystus:
Est tua fabrica concio cœlica, gemmaque Christus.
Lux tua, mors crucis, atque Caro Ducis est Crucifixi:
Laus, benedictio, conjubilatio personat ipsi.
Dos tibi florida, Gemmaque lucida, Rex Nazarenus:
Jesus, homo Deus, Annulus aureus, Hortus amœnus;
Janua, Janitor, ipseque Portitor, ipseque Portus,
Ipse salutifer est tibi Lucifer, Arrha, Vir, Ortus.
Tu sine littore, tu sine tempore, fons, modo rivus,
Dulce bonis sapis, estque tibi Lapis undique Vivus.
Ipse tuus Deus est lapis aureus, est tibi murus
Inviolabilis, insuperabilis, haud ruiturus.
Est tibi laurea, dos datur aurea, sponsa decora,
Primaque Principis oscula suscipis, inspicis ora.
Candida lilia, viva monilia, sunt tibi, sponsa:
Agnus adest tibi, Sponsus adest tibi, lux speciosa.
Ars tua plaudere, munera vivere jam sine morte:
Pax tua, præmia; conditor, atria; crux sacra, portæ;
Tota negotia, cantica dulcia dulce tonare,
Tam mala debita, quam bona prædita conjubilare.
Sors tua gaudia fine carentia, nil dare triste;
Lex tua psallere, gloria dicere, Laus tibi, Christe.
Urbs Syon, urbs bona, Patria consona, Patria dulcis,
Ad tua gaudia corda soles pia ducere, ducis.
Jerusalem pia Patria, non via, pulchra platea:
Ad tua munera sit via dextera, Pythagoræa.

PARS TERTIA.

URBS Syon aurea, Patria lactea, cive decora,
Omne cor obruis, omnibus destruis et cor et ora.
Nescio, nescio, quæ jubilatio, lux tibi qualis,
Quam socialia gaudia, gloria quam specialis.
Laude studens ea tollere, mens mea, victa fatiscit;
O bona gloria, vincor; in omnia laus tua vicit.
Stant Syon atria conjubilantia, martyre plena,
Cive micantia, Principe stantia, luce serena.
Est tibi pascua mitibus afflua, præstita sanctis;
Regis ibi thronus, agminis et sonus est epulantis.
Gens duce splendida, concio candida, vestibus albis,
Sunt sine fletibus in Syon ædibus, ædibus almis;
Sunt sine crimine, sunt sine turbine, sunt sine lite
In Syon ædibus editioribus Israëlitæ.
Pax ibi florida, pascua vivida, viva medulla,
Nulla molestia, nulla tragœdia, lachryma nulla.
O sacra potio, sacra refectio, pax animarum,
O pius, O bonus, O placidus sonus, hymnus earum!

IN FESTO S. JOANNIS AP.

Ad Vesperas.

I.

Tu, quem præ reliquis Christus amaverat,
O dulces hominis deliciæ Dei,
Curarum socius, funeris et comes
Et testis quoque gloriæ.

II.

Fortunate nimis, cui licitum fuit
Attrectare manu Verbum hominem Deum,
Hunc audire, oculis cernere, mutuo
Quin et colloquio frui.

III.

Hæc dos quanta fuit, cum tibi credidit
Sensus Christus amans pectoris intimos,
Quando monte super totus homo Deus
Sese numine vestiit?

IV.

Jesu tu placido dum recubas sinu,
Potas plena Deo vivida flumina;
Illapsu tacito se propriis tuis
Numen sensibus inserit.

V.

Ex hoc fonte Deum plenius hauseras;
Corpus destituit mens velut ebria;
Dic, cum blanda quies lumina clauserit,
Quæ cœlestia videris.

VI.

O sacros aditus! O bene mutui
Hac ignota tenus gaudia pectoris!
Quæ non tela jacit divus amor sacris
His fornacibus incubans.

VII.

Hinc tu semper amans, semper amabilis
Hinc et frontis honos, virgineus pudor;
Hinc cœleste jubar, quod superos decet,
Toto vertice funditur.

VIII.

Hinc creber repetis, creber idem sonas:
Quidquid faris, amor, sic amor imperat:
Vix sese capiens æstuat, et suis
Pectus rumpitur ignibus.

IX.

Sit laus summa Patri, summaque Filio;
Sit par, Sancte, tibi gloria, Spiritus:
Hæc est certa fides, fontibus e tuis.
Quam divinitus hausimus.

Ad Matut.

I.

VERBUM Dei, Deo natum,
Quod nec factum, nec creatum,
Venit de cœlestibus,
Hoc vidit, hoc attrectavit,
Hoc de cœlo reseravit
Joannes hominibus.

II.

Inter illos primitivos
Veros veri fortis rivos
Joannes exiliit;
Toti mundo propinare
Nectar illud salutare,
Quod de throno prodiit.

III.

Cœlum transit, veri rotam
Solis vidit, ibi totam
Mentis figens aciem.
Speculator spiritalis
Quasi seraphim sub alis
Dei vidit faciem.

IV.

Audiit in gyro sedis
Quid psallant cum citharœdis
Quater seni proceres:
De sigillo Trinitatis
Nostræ nummo civitatis
Impressit characteras.

V.

Volat avis sine meta
Quo nec vates nec propheta
Evolavit altius:
Tam implenda, quam impleta,
Nunquam vidit tot secreta
Purus homo purius.

VI.

Sponsus rubra veste tectus,
Visus sed non intellectus,
Redit ad palatium:
Aquilam Ezechielis
Sponsa misit, quæ de cœlis
Referret mysterium.

VII.

Dic, dilecte, de Dilecto,
Qualis adsit, et de lecto
Sponsi sponsæ nuncia:
Dic quis cibus Angelorum,
Quæ sint festa superorum,
De sponsi præsentia.

VIII.

Veri panem intellectus
Cœnam Christi super pectus
Christi sumptum resera:
Ut cantemus de Patrono,
Coram Agno, coram throno,
Laudes super æthera.

IN FESTO S. JOANNIS, AP.

AD PORTAM LATINAM.

I.

URREM Romuleam quis furor incitat?
Christi discipulus, Cæsare judice,
Damnatus rapitur: ni venerabilis
Frontis canities movet.

II.

In fervens olei conjicitur mare:
Nil æstus nocuit: flamma sed hospiti
Parcit blanda suo: ceu pugil ungitur
Hinc et fortior exilit.

III.

Edicto steriles pulsus in insulas
Exul tunc socio perfruitur Deo:
Hic ventura vidit, quæ calamo notans
Sublustri nebula tegit.

IV.

Sic nos Christus amet, sic doceat pati;
Discamusque mori, simus ut et necis
Sacræ participes: non aliis patet
Cœlum conditionibus.

V.

Patri maxima laus, maxima Filio,
Amborumque sacro maxima Flamini:
Hæc est certa fides, fontibus e tuis
Quam divinitus hausimus. Amen.